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MYSTERIES OF CELESTIAL DYNAMICS

By
C. S. SWETARANYAM, B.A., B.L.,

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MYSTERIES OF CELESTIAL DYNAMICS

A SCIENTIFIC TREATISE ON HINDU JUDICIAL ASTROLOGY

By
C. S. SWETARANYAM, B.A., B.L.,

Author of
"The Treasures of the Turf",
"The Philosophy of the Samkhyas".

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PREFACE

This Book is presumed to form a complete treatise on the technique of judicial Astrology enabling anyone without any previous acquaintance with the subject to cast and judge his own and his neighbour's horoscope with as little equipment as possible. The first few Chapters are solely devoted for an exposition of the general principles of the science and the method of casting an up-to-date horoscope for any time or place. A full and detailed explanation of the influence of Planets, Signs and Houses, and a correct appreciation of the control exercised by them on human life in general in every aspect of its activities in relation to individual environments and mental aptitude have been added for a thorough understanding of the subject-matter herein incorporated.

The principles to be applied in judging of character, health, marriage prospects, financial fortunes, occupation and other particulars, have been carefully analysed, and systematically arranged to make the book handy and useful for ready reference. An attempt has been made to present the whole subject of Astrology from a fresh and original point of view by enumerating the fundamental tenets on which the science is supposed to base its conclusions. Nothing that is important to the successful practice of Astrology or essential for its application has been omitted and I believe that I can legitimately claim that a good bit of valuable matter has been compressed into a small compass for the intelligent beginner to prepare himself for a serious study of the subject. The effect of the arrangement and correllation of the subject-matter are to simplify the work of the student without in any way interfering with the inherent efficacy of the principles in the hands of the expert practitioner. The object specially borne in mind in preparing the work has been to render it equally suitable for self-tuition or for individual or class instructions under a teacher. There is a great need and an eager demand for a book of this kind, on the part of the educated Indian, not to speak of the Western reader. All available literature on the subject from Ptolemy and Toller Bond down to Venkatesa and Veerasimha have been freely consulted and wherever possible, quoted in appropriate places.

I have to express my thanks to Mr. N. S. Raghavendra Rao, Advocate, Coimbatore, for helping me with the necessary materials for the preparation and arrangement of the subject-matter and to my daughter C. S. Vijayam for deciphering many obscure passages from SOWNAKA HORA found in cadjan leaves wherefrom much new matter hitherto unavailable has been taken and incorporated. Messrs. R. M. Nadkarney of Bombay and P. Narayana Rao of Pakanaty House, Berhampore, have rendered signal service, by placing into my hands whatever useful literature they have relating to this science.

To the Proprietors of "The Hindu," I beg to express my personal gratitude for their uniform help and guidance in the matter of presentation and publication of this book and but for the promptitude and care with which 'The National Press' has done the neat printing this Volume would not have seen the light of day in such a phenomenally short time after its publication was thought of.

C. S. Swetaranyam.

Coimbatore,
1st April, 1937.

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MYSTERIES OF CELESTIAL DYNAMICS

INTRODUCTION

HUMAN nature being what it is, the adage is quite true that man never is, but always to be blessed. The ordinary mind is keenly alive and directly responsive to all external influences, that contribute to the fulfilment of its desires and appetites for outside objects, that ensure its own happiness. The poor man wants riches in abundance while the rich man is desirous of becoming richer than his successful neighbour. The half-starved mill operative is not content with what is enough to keep him beyond his wants, while the millionaire gets no peace of mind till he finds his name displayed on the New Year's Day. Every individual, whatever his station in life may be, strives his best to become higher than what he is already. The pleasure arising from the gratification of such a desire is as much his own pleasure as the kind he feels when reflecting in his mind the chances of his achieving the object of his ambition. As a rational being meditating on his own interest and happiness, he has always a perception of the link, that is wanting in his life, and consequently falls a victim to a passion to gratify the very desire that spins on his activities.

Though man is supposed to be the architect of his own fortunes, it cannot be denied that, in practice, whatever he may do, he does not achieve what he desires, if the time is not propitious and its enjoyment is beyond the scope of his destiny. In other words, he has to be lucky enough to obtain the same, and better still, to enjoy the fruits of it. It is not known, however, as to when that expected hour ushers in, and even if that is known, what shape it is going to assume is still shrouded in mystery. We readily recognise that a man enjoys good or bad luck according to his fate which is preordained, otherwise, we are at a loss to explain many of the riddles of this universe, which we experience every day. It is a puzzle to many to explain the rationale of the phenomena of Jack dashing about the streets in a Rolls Royce to-day or walking in chains to the penitentiary to-morrow. The wheel of fortune moves on endlessly rotating on its axis, now raising him to a position of eminence only to force him down to subject himself to undergo the public examination of a Bankruptcy Court. It is, therefore, not surprising that every one is anxious to know what is in store for him at the next turn of the wheel, whether it is a rise up the ladder or a fall down the pedestal, so far as he is concerned.

Our fore-fathers have been sagacious enough to find out that at certain periods, when the planets stand in a certain combination with each other and to one another, they give rise to certain positive results which vitally affect the destinies of human beings. It has been found possible to find out such combinations and their probable effect on individual human beings. Careful calculation, exhaustive analysis and scientific observation of the various positions of the planets and the fixed stars of the Hindu Zodiac at the time of birth of an individual have made

it possible to ascertain accurately and even definitely at what time one is expected to thrive well in his profession or to sink low in the estimation of others.

Scientists of every country and generation have all agreed that the planets or heavenly bodies are constantly moving and changing their position, and that every such motion or change of position influences, to a very large extent, the destinies of human beings. Certain specific results of a far-reaching character are sometimes noticeable as a result of one such position or change, while a similar one is found to yield sometimes dangerous and even disastrous consequences. In effect, the conviction grows within oneself that all these various changes effectively produced in the life of a man are the consequences of certain particular combinations of these planets. If this is accepted, the natural desire to ascertain and fix these combinations and correlate them with the corresponding results they are likely to produce, is a temptation that is at once necessary and even irresistible. The science of Astronomy has laid down certain rules by which we can accurately ascertain the position of the planets at different periods in the year, and at the same period in different years. Modern Astronomy, in addition to determining distances and magnitudes with certainty, has devoted itself to verifying or correcting by means of greatly improved instruments, the observations embodied in books of early writers on the subject. The photographic plate has revealed the presence of stars that were invisible to the eye in the field of the most perfect telescope.

The expected consequences of particular positions are the results of empirical experience handed down to us by our fore-fathers. In our country, it is a general practice to note down the position of the stars at the time of birth of every Hindu, which is popularly known as the Horoscope, and if one can carefully and closely apply the rules which have been vouchsafed to us by our sages to concrete cases, it is quite possible for any one to anticipate, indistinctly at least, as to what is in store for him in times to come. It must also be remembered that the man without any want, may perhaps decry its importance or utility. He may not even think of this chart, the position of the planets or the natural consequences of such position so long as he is prospering in life, but he finds himself suddenly drawn to this source of comfort and consolation when he finds himself the helpless victim of an unkind fate.

It is forgotten by many that it is these self-same planets which produce different effects at different times and under different conditions that are responsible for the life of ease and comfort once enjoyed. When we look at nature and study its workings, we are struck with wonder at these amazing contradictions, and give up in despair all our attempts to solve the riddle of this universe, and we come to the irresistible conclusion that there is such a thing as Destiny in the Universe. And this leads us to the question whether the science of Astrology does not, after all, lead us inevitably to the mire of fatalism. When once we enter the said field, we are unconsciously driven to a position which leads us nowhere, unless we accept the theory that this science can have no meaning, if we do not take our stand on the doctrine of the re-embodiment of the soul. Free-will has no place except to the extent of helping us for " the regulation of our future conduct from the mistakes we have committed in our past birth ". If we accept this doctrine, we may perhaps

try to explain and account for the fate, which has brought into existence in our present life the consequences of our desires unachieved and aspirations unrealised, which have already been set in motion in a previous existence. Astrology does not decide, but it only indicates whether something anticipated or unexpected is to come or not. Its function is in some way similar to that which is being performed by a policeman at the cross-roads, pointing out the obstacles we are likely to encounter, or the assistance we might obtain unexpectedly, as we march along to work out our life's destiny. No doubt, it is not possible to prevent the coming in of the one or the other, as the planets are ever ready to exercise their influence and produce their legitimate effect, whether we like it or not, but it is quite possible to adjust oneself in a good period to enable one to tide over a bad one and *vice versa*. Hope is always brightening the spirit of man, imparting sufficient strength at a time of depression, and if he is forewarned and forearmed, he will find his whole life one of smooth-sailing, and if this object is fulfilled, the author's pains would not have been in vain.

CHAPTER I

THE CORRECT HOROSCOPE.

There are 7 planets known to the student of Hindu Astrology. They are Ravi, Sukra, Budha, Guru, Manda, Kuja, Chandra, besides *Rahu* and *Ketu*, which, though are not planets as such, have been given that dignity by virtue of the influence they are believed to exercise on human beings. The Aryan sages used these terms to signify the position of the Earth in the chart of the celestial map for the purpose of reducing the process of the calculation of the Eclipses of the sun and the moon. Hence they are known as shadowy planets. In English technical language, they are described as the Ascending Node and the Descending Node of the moon or by the more unceremonious terms the Dragon's Head and the Dragon's Tail.

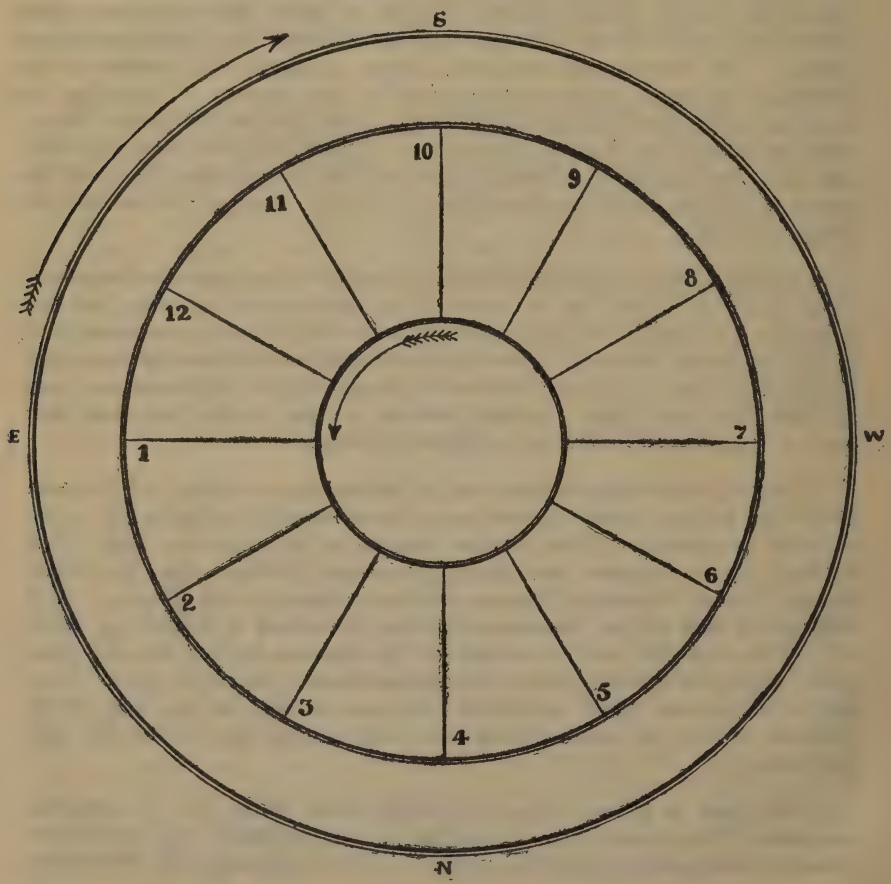
Gulika is another planet which is given an importance in the south-west coast of India, on account of its destructive capacity, but not generally recognized in other parts. Some of the more prominent text books on Hindu Astrology have not dealt with these planets in any detail as much as their importance warrants, though slight references are made of them here and there. It may perhaps be due to the fact that these are not visible to the naked eye as physical entities.

These planets play a great part in delineating the effects of the past-births on human beings as well as other created entoblasts, by virtue of their occupation of the various houses in the heavenly orbit. The zodiacal signs or houses are Mesha, Vrishaba, Mithuna, Kataka, Simha, Kanya, Thula, Vrischica, Dhanus, Makara, Khumba and Meena. The zodiac is a belt of the Heavens stretching for about 9 degrees on either side of the ecliptic and it consists of 360 degrees divided into 12 equal parts, each part covering about 30 degrees known as the 12 signs. They run in the above order and when they are marked in the map of the Heavens, it will be noticed that each sign is opposite to the 7th sign succeeding it.

The Sun is taken to be a constant fixed body for all practical purposes. The planets move round the sun and perform their revolutions through fixed paths called the orbits. Their movements are sometimes

fast and sometimes slow and very often constant and they never swerve from the straight path, and each of them completes its journey at the appointed time. The sun takes on an average 365¼ days to cover the 12 signs composing the Zodiac. The planets are seen to move westwards with exceeding velocity but they are being beaten constantly by the asterisms, and consequently they fall behind at a rate precisely equal, proceeding each in its own path, and hence they are said to have an eastern motion also. The time taken by the other planets to pass through a sign varies in proportion to the rates of motion assumed by them consistent with their sizes and the distances that lie between them and the Earth. Standing out in the open air, you face towards the east in the morning, and see the sun rising in the horizon moving up towards the mid-heaven only to turn to the west in the evening to be swallowed up by the great ocean, and then rise again the next morning.

The planets also do the same, as we have stated above, but you cannot see them during the day, because of the brightness of the sun. The latter appears to us to cycle round the earth because of the rotation of the earth on its own axis from west to east. The signs are mere concepts of divisions, and their significance can only be understood in relation to the position of the planets and the stars. Map No. 1 will show the different houses numbered in order from 1 to 12.



The whole orbit of the Heavens with several planets and asterisms included therein is denoted by the map. We notice often many fixed stars, mere dots on the surface of the Heavens, covering the whole of the zodiac, and they are arranged into 27 different groups for purposes of convenience.

These groups are given various designations. Each single group denotes a space in the orbit of the Heavens and the whole group is composed of the 360 degrees of space, which means the whole circular orbit of Heavens of fixed stars. The 27 Nakshatras or star groups denote the orbit of the Heavens, each star denoting a space of 13 degrees and 20 minutes. These degrees are counted from 0 to 360. They are subdivided into minutes and seconds, 60 seconds making 1 minute space and 60 minutes space comprising a degree, and 30 degrees comprising a sign. Our ancient sages have a fixed point or place for the purpose of computation in the Heavens and from that point every calculation in Hindu Astrology is made. This is known as the 1st point of Mesha or the starting point of the Aswini group of stars, or in English terminology the 1st point of Aries. The movements of these planets are considered from this point for the proper delineation of the effects of particular planets occupying the various points of the Zodiac at birth time. The names of these 27 star groups with corresponding Sanskrit names and the measurements of space denoted by them, are given below.

POSITION, LONGITUDE, AND EQUIVALENT SANSKRIT NAMES OF THE JUNCTION STARS OF THE ASTERISMS.

No.	Names in Sanskrit.	Correct Longitude.		English Names	Longitude Nirayana.	
		Deg.	Min.		Deg.	Min.
1	Acvini (Aswini) ..	13°	56	B. Arieties ..	0—13	20
2	Bharani ..	26°	54	Arieties a muscae	26	40
3	Kritika ..	39°	58	n. Tauri Alcyone.	40	0
4	Rohini ..	49°	45	a. Tauri aldebaran		
5	Mrgacisha (Mirgshira)	63°	40	n. Oriones ..	80	0
	3				106	40
6	Ardra ..	68°	43	a. Orionies ..	120	0
7	Punarvasu ..	93°	43	B. Gemini pollux.	133	20
8	Pushya ..	108°	42	g. Cancri ..	146	40
9	Aclesha (Aslekha ..	112°	0	e. Hydrae ..	160	0
10	Magha ..	129°	49	a. Leonies Regulus	173	20
11	P. Phalguni ..	141°	15	g. Leones ..	186	40
12	U. Phalguni ..	151°	37	B. Leones ..	200	0
13	Hasta ..	173°	27	g. Corvi ..	213	20
14	Citra (Chitra) ..	183°	49	a. Viriginis Spica		
15	Swati ..	184°	12	a. Bootis arturus.	226	40
16	Vicakha (Bysakha)	211°	0	Librae ..	240	3
	3				253	20
17	Anuradha ..	222°	34	g. Scorpeonis ..	266	40
18	Jyeshtha ..	229°	44	a. Scorp Antares.	53	20
19	Moola ..	244°	33	n. Scorpionis ..	66	40
20	P. Ashada ..	254°	32	g. Sagitarii ..	93	20
21	U. Ashada ..	262°	21	a. Sagitarii ..	293	20
22	Abhijit ..	265°	15	a. Lyrae Vega ..		
23	Cravana (Srawan)	281°	41	a. Acquilae Atair		
	3				280	0
24	Cravishtha (Dhanistha) ..	296°	19	p. Delphini ..	306	40
	3					
25	Cuta bishag (Satbhika) ..	321°	33	n. Aquarii ..	320	0
26	P. Bhadrapada ..	333°	27	a Pegasi ..	333	20
27	U. Bhadrapada ..	347°	16	r. Peg & a Androm	346	40
28	Revati ..	357°	56	3. Pisceium ..	360	

It will be noticed, however, that the list given above does not correspond with the list of Nakshatras as given by the present-day Hindu Astrologers. The reason of the variation in the number which according to the Hindus comes to only 27, is really a point of very great difficulty. Various theories have been propounded as an explanation of the disappearance of the asterism Abhijit by western scholars. A suggestion has been made by M. Biot that the omission took place, because the house belonging to that asterism was practically extinguished owing to the precession of the circle of declination having coincided with that of the junction star of the preceding asterism about 972 A. D. This view has been questioned by Mr. Burgess who is of opinion that however nearly these circles might approach one another, there could still be no difficulty in assigning to each asterism its position from the neighbouring region of the Ecliptic. According to the Hindu mode of calculation, the movements of the planets are considered from a fixed point, whereas all delineations are made dependable on computation made from a variable point under the western system. Tidal variations, seasonal changes, seismic phenomena are all calculated under that system correct to a minute, which go to show that there is considerable force in the contention of Mr. Burgess. However advantageous it may be to consider the whole zodiac as a regular circle with 27 equal divisions denoting the star spaces for purposes of easy calculation, rapid reckoning and summary delineation, the fact remains that for an accurate forecast, it is necessary to note the exact longitudes of these Nakshatras and to locate Abhijit also in the chart and consider its importance along with the others. Its importance has been emphasized in more places than one particularly on occasions to determine Muhoortams and to give accurate directions, when a query is asked at a given point of time.

In this connection we may refer to the postulation of intercepted houses in some of the charts written according to the western system which is unheard of in the orbit of the Hindu Zodiac, as we have to concede their existence and importance because of the spherical shape of the earth and the consequential latitudinal differences in the various parts of the globe. There can be no intercepted houses anywhere near the equatorial regions, but they are found to exist in other places giving rise to such phenomena. They also account for the variations in the progress of the degrees of the several signs rising at a moment of time in various parts of the Earth.

We do not think it necessary to pursue the subject further except merely to indicate that any calculation made in a general way by an arbitrary division of the zodiac cannot always lead to uniformly correct conclusions and hence the reference to the existence of Abhijit as an important controlling asterism. Prasna Marg (Chapter 16 sloka 73). As our present purpose however is confined purely to an exposition of the principles of Hindu Astrology, we shall confine our attention to the

general treatment of the same as simply as we can, leaving the reader to pursue further if he is so inclined.

We have to sound a note of warning here that our fore-fathers were believers in the transmigration of souls, and that every one has to reap the fruit of his past karma in this present birth, and they have discovered the means by which those effects could be anticipated from the position of the above planets and the Nakshatras at the time of birth in the Heavenly orbit. Hence the importance of the part played by the fixed stars in shaping the destinies of mankind and herein we get a clue as to the real meaning of a Rising star or Janmarasi.

The Sun is the centre of the solar system. It is the body from which we derive heat and light. It is the controller and director of the earth and the other planets in their annual course. It is the planet that exercises the largest influence on living beings. The function of controlling the soul and interpreting the innate characteristics of the father is attributed to this self-luminous body and is termed the Atmakaraka or Pitrukaraka. Its counterpart is the Moon, which is supposed to rule over the flesh and body of living beings. When the latter planet moon moving round the earth is marked in the heavenly orbit of fixed stars at birth time, that fixed star is said to be the Janma-Nakshatra of that native.

And as our body is controlled by the Moon, the Karaka of our physical structure, we will begin the study of our map generally from the position of the Moon at birth-time in the zodiac and principally from the degree of the sign that is rising in the horizon at birth.

We have noticed above that the Sun appears to us to cycle round the Earth because of the rotation of the Earth on its own axis from West to East, but as a matter of fact it is the Earth that actually moves round the Sun, the latter virtually shining from a fixed point. At this stage, we propose to introduce the reader to a somewhat complex phenomenon with which he is not quite familiar, viz., the rotation of the Earth on its own axis. This is a third motion in relation to the Earth on account of which the axis of the Earth makes an angle with the plane of its orbit. This has been going on for centuries resulting in varying degrees of obliquity every year in relation to its position with that of the Sun. The present obliquity that is commonly accepted by the general body of astrologers is 23° 26'. In his Northward motion, the Sun passes the equator of the heavens every year at the early announcement of the coming Spring, exactly on the 21st of March. At one time in the history of the motion of this heavenly planet, the point at which the Sun crossed the celestial equator was precisely in 0° Aries or 0° Mesha. But owing to the nutation mentioned above, this identity could not be maintained for every year the Sun crosses the equator 50¼" earlier than it did the previous year, and consequently the zodiac of the Vernal Equinox gets a distinctness of its own from the zodiac of the constellations or fixed stars, commencing from 0° Mesha. But this slight distinction does not in any way alter the existing condition of the solar system or the movements of the planets included in the solar system but affects us in the sense that for our calculation purposes, we have

to be particularly cautious in adopting the zodiac of the vernal equinox and not the zodiac of the constellations. For the application of the principles enunciated in our ancient text-books, we have to convert the former to correspond with the latter in order that we may obtain consistent accuracy in reading future directions. In the first place, we cast the horoscope of the native according to modern astronomical calculations based on clear-cut principles and scientific data and then convert the said horoscope to correspond with the zodiac of the constellations, by the subtraction of what is called the degrees of *ayanamsa*— caused by the precession of the equinoxes. Opinions differ as to whether this subtraction of the degrees of *ayanamsa* is to be restricted to the degrees of the rising sign alone or to the signs and planets as well. We hold that the view enunciated above appears to be consistent with the differences noticeable in the two different systems *Nirayana* and *Sayana*. It may be noted, however, that all predictions in Hindu Astrology are based to a considerable extent on the position of the planets in reference to the zodiac, as above arrived at, and to a very limited extent on the zodiac of the signs as observed at the present day at birth time. This distinction between the two becomes material, when we have to consider a question relating to any seismic phenomenon, such as an eclipse or an earthquake, in which case the zodiac of the signs becomes more important.

Before proceeding any further with the subject of our discourse, it is necessary to provide ourselves with the following among other books for reference from time to time :—

(1) Raphael's Ephemeris for the particular year of birth or Whitaker's Almanac for the year.

(2) Tables of Houses for Northern Latitudes.

(3) Tables of Houses of Great Britain and Ireland. These volumes can be had of any bookseller. They are published and sold by W. Foulsham & Co., 10/11, Red Lion Court, E. C. London 4.

The first one helps us considerably to cast the horoscope of a particular child as it gives a correct account of the geocentric places of the planets, their longitudes and latitudes, and the Table of Houses gives a clear conception of the number of degrees travelled by the signs of the zodiac at 12 noon Greenwich time. One is familiar with the term equator, which is an imaginary straight line drawn on the middle of the earth from East to West, and also of the expression the Prime Meridian an imaginary line, that is supposed to run from the North Pole to the South Pole cutting the equator at the centre, making a right angle. Equally familiar to us are the terms longitude and latitude. The latter gives us an idea as to the distance North or South of the equator, while the former measures the angular distance East or West of Greenwich.

With these preliminary observations, we shall try to deal with the actual process of casting a horoscope. Let us suppose that a child is born at Madras on the 4th of November 1933 at 2-30 p.m.

First, you have to refer to Page 22 of the Ephemeris for the year 1933. It is better that everybody is in possession of a copy of this little book for each year. It is something similar to a Hindu Panchangam. You will notice in column 3 on the left page headed " Sidereal Time " for that date to be 14 hours 53 minutes and 7 seconds. This is the sidereal time for Greenwich 12 noon. Now sidereal time may be described briefly. A sidereal day is the time taken by the earth to make exactly one rotation measured by the interval between two consecutive appearances of a fixed star on the meridian; like a common day it is divided into 24 hours and these are subdivided into 60 minutes of 60 seconds each. The sidereal day commences at " Sidereal Noon " *i.e.*, the instant the first point of Mesha crosses the meridian. The astronomical clock, which is the clock used in observatories, indicates sidereal time. The hands should indicate 0 hr. 0 min. 0 sec. when the first point of Aries or Mesha crosses the meridian and the hours are reckoned from 0 hr. to 24th, when Mesha again comes to the meridian and a new day begins. This may be distinguished from a solar day, which is about 4 minutes longer but varies and is measured by interval between two consecutive appearances of the Sun on the meridian. The solar day or " Sun " day is longer than the sidereal or " Star " day because of the Sun's apparent forward motion in the heavens, which distance the earth has to make up before the Sun will be on a given meridian again. The solar day is of varying length, partly because the Sun's apparent motion (really the Earth's motion on its own axis) varies, and partly because the equator is inclined to the ecliptic or plane of the Sun's path. The average of these variations has been worked out and is known as the mean solar day. The inclination of the Earth's equator to the ecliptic is also the cause of the inequality of the periods of light and darkness throughout the year, for this inclination causes any circle of latitude (except the equator) to be divided unequally by the circle on the earth bounding the area of the Sun's illumination. So at any point on that latitude the days and nights are correspondingly unequal in length. The fact comes to this, therefore, that the sidereal time for any place in this world can be calculated from the time given for Greenwich 12 noon.

Before we erect the map, we have to ascertain the difference in time between Madras and Greenwich, for everything in the Ephemeris is calculated for Greenwich. Be it noted that there is a difference of 4 minutes for every degree of longitude East or West of Greenwich.

Madras is 80°17' East longitude, that is to say, when it is 12 noon at Greenwich it will be 5-21 p.m. at Madras L. M. T. (local mean time) or 5-30 p.m. standard time Indian. There is a slight correction to be made for the increase in the sidereal time at the rate of 10" per hour and as Madras is 5 hours 21 minutes in advance of Greenwich at sunrise, we have to reduce 55" from the given sidereal for the day.

	Hr. Min. Sec.
i.e.	14—53— 7
Minus	0— 0—55
Hrs.	14—52—12

To convert standard time to local mean time, we have to find out the difference between the standard time and Madras local mean time.

	Hrs.	Min.
Indian Standard time	2	30 p.m.
Less.		9
L. M. T.	2	21 p.m.
Sidereal at noon on 4th November		14—52—12
Add time elapsed after noon		2—21— 0
		17—13—12
Add 24" for sidereal correction for these 2 hours 30 minutes		17—13—12
		24
Hrs.		17—13—36

As we have stated above, the sidereal time like our railway time is counted from 0 to 24 hours, i.e., we have to deduct 24 hours from the total thus obtained, if it exceeds 24. It may be noted that for any time before noon the difference between that time and noon should be deducted from the sidereal time corresponding to the noon.

Thus we have 17 hours 13 minutes 36 seconds.

Let us prepare a map as drawn above. Refer to the Table of Houses. Turn to page for Lat. 13° 4', or the nearest thereto 13° corresponding to the latitude for Madras. The table of houses is a short book of 104 pages published by Raphael. It gives, as has been described above, a clear idea as to the number of degrees travelled by the signs of the zodiac at noon Greenwich time for all places between 1 to 60 degrees latitudes. Find the time near to the figure noted above, which is equal to 17—13—22. We find on a line with this the following details :—

Sidereal time.	10th	11th	12th	Ascendant	2nd	3rd
17-12-9	19	15	13	15-34	21	22
	Sagittarius		Aquarius		Aries	
			Capricorn			

The first figure denotes the degree of the sign in the zodiac on the cusp of the 10th house or meridian. The others are the corresponding degrees of the cusps of the houses noted above. The degrees and signs of the rest of the six houses can be filled in similarly. On the other side we have to place the same degrees but of the opposite signs. In the table of Houses, you will find for the sidereal time 17-16-29 the following details :—

Sidereal time	10th	11th	12th	Ascendant	2nd	3rd
17-16-29	20	16	14	16-52	22	23
Sagittarius	Capricorn	Aquarius	Pisces	Aries	Taurus	

From the two tables by a simple application of the rule of three we can find out the exact degree and minutes travelled by the signs for the sidereal time required by us, viz., 17-13-36.

17-16-29	17-13-36
17-12- 9	17-12- 9
4-20	1-27

For a difference 4' and 20" there is a difference of one degree space. Therefore for a difference of 1'-27" there will be a difference of 21 minutes. This may be added to the longitude marked above for the 10th house, that is to say the exact degree of the 10th house will be Sagittarius 19 degrees and 21 minutes and so on.

Having marked the signs and the degrees, mark the planets by a reference to pages 22 and 23 of the Ephemeris as shown in the margin. This may be done as follows :—

Sun	Scorpio ..	11-37-33
Moon	Gemini ..	6- 2-55
Saturn	Aquarius ..	10- 5
Jupiter	Libra ..	11-46
Mars	Sagittarius ..	18-55
Venus	,, ..	27-37
Mercury	,, ..	3-47

LATITUDES

Saturn	0-58	South
Jupiter	1- 8	North
Mars	1- 2	South
Venus	2-57	South
Mercury	2-51	South

These are the positions of the planets for Greenwich 12 noon, i.e., to the Madras Standard time 5-30 p.m. Our birth time is 2-30 p.m. standard time. We must subtract the respective motions for 3 hours to ascertain their positions at 2-30. This we can do by an application of the principles noted above. Pages 26 to 28 of the Ephemeris give us the daily motion of planets. It will be easy for us to find out the actual motion for 3 hours and subtract the same from the given figures above. There is a slight difficulty in marking the position of Moon as it moves on the average of 15 minutes every half hour. What we have to do is to apply the above rule with a little more attention than we would bestow to the other planets because the Moon is supposed to rule the body of an individual and the capacity of the human frame is determined by the influence exerted by the Moon on the infant, that has just seen the light of day. For 2-30 p.m. subtract the motion for 3 hours from the figure given in the third column, second series.

The exact position of the planet may be worked out by another method. Refer to the last page of the Ephemeris, where you will find a table of proportional logarithms.

		Deg.	min.
Daily motion of the Moon for November 3rd 1933 up to G. M. T. noon of 4th		12.	10.
Pro. log for 12-9	—2,956		
for 3 hrs.	—9,031		
Total	1.1987		
which corresponds to 1-31, that is to say, the Moon moves for three hours.			
Moon's position 12 noon corresponding to 5-30 p.m. Standard time at Madras		Gemini 6-2-55 or in nearest full moon.	
*** at 2-30 Indian Standard time		6- 3-0	
deduct 3 hours motion		1-31-0	
that is Gemini		4-32	

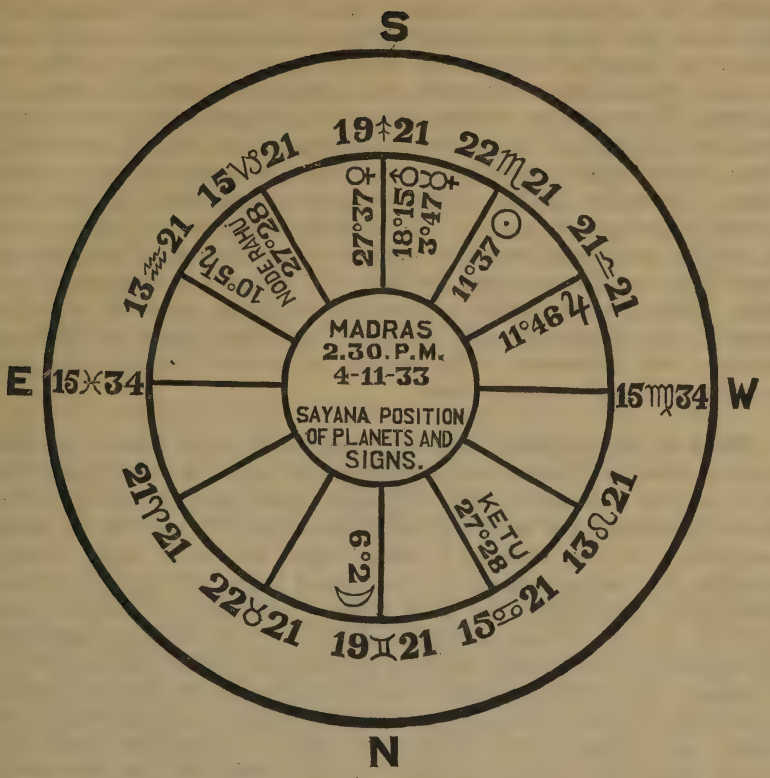
In this way find out the exact degrees of the other planets. Note the same on one side of the page against the names of the several planets. You can also if you like mark the position of Uranus, Neptune, Pluto and that of Moon's node or *Rahu**, so you can have a complete chart.

After doing this now subtract from these figures the *ayanamsa* degrees of 23° 26'. This will give us a correct chart with exhaustive details according to the *Nirayana sphuta* or the Hindu orthodox calculation of the planetary positions at birth time.

You may use any diagram you like, a square one or the round one as we have used, and enter all the items mentioned above. You get the correct chart and a complete horoscope wherein the exact position of the planets and the several signs are marked out correct to a degree or a second. In our experience we have found that an adoption of this method gives us satisfactory results in all our attempts at explaining future directions with precision.

FOOTNOTE TO CHAPTER I. *Rahu and Ketu.*

The moon in its monthly journey round the earth has necessarily to cross the several signs in an orbit, which is not on the same plane as that of the earth, but is inclined towards it at an angle of about 5 degrees. Hence there comes into existence 2 points where the path of the moon cuts the Ecliptic when it crosses from one side to the other. These are called the nodes. These two points are joined by an imaginary line known as the line of the nodes. When the moon crosses the Ecliptic from south to north, it is said to cut through "the Ascending node," the point on the opposite side of its orbit where the moon passes from north to south of the Ecliptic being termed "the Descending node." While at conjunction it is termed "NEW MOON." This occurs in that part of the Heavens, which will put it nearly or quite in a straight line between the centre of the earth and the centre of the Sun. These points in the celestial map are highly useful for the purpose of correctly noting down the time of duration of the Eclipses of the Sun and the Moon. Similar points or nodes can also be marked in relation to the other planets of the Solar System, but they have no significance for purposes of Astrology.



CHAPTER II

THE SYMBOLS AND THEIR SIGNIFICANCE.

The twelve houses we have just considered are the controllers of our life in every aspect of its activities in relation to our environments and mental aptitudes. The planets that are found to occupy the several houses have their own peculiar characteristics independently of the signs, but they are being made to vary their features to a considerable extent as a result of the signs imparting their own individual qualities to them. Each department of our activity is being managed and sufficiently indicated by some one or other of these several houses and their rulers, and it is therefore necessary that we should have a thorough grasp of the peculiarities of these signs. Human body is divided into twelve divisions corresponding to the twelve signs of the zodiac, which divisions constitute a complete enumeration of all the organs of Kala-purusha. The head, face, shoulders, chest, stomach, the portion below the navel, the private parts, the thighs, the knees, the ankles and the feet are the twelve concepts of divisions of the body corresponding to the twelve signs beginning from Mesha or Aries and ending with Meena or Pisces. They are supposed to have physical features of their own similar to those of other created organisms. The sign Meena is said to have the appearance of two fishes, having the tail of the one interlocked with that of the other, while Kumbha partakes of the appearance of a person who carries an empty water jar. The sign Mithuna symbolises the features of a woman holding a veena and those of a man wearing a scimitar suggesting a married couple. Dhanus

presents the appearance of a being with the features of a horse below the waist and those of a man above, holding a bow in his hands. Makara or Capricornus combines within itself the features of the head of a deer tacked on to the trunk of a crocodile yielding the shape of a monster. A young coy maiden sitting in a boat holding a torch in one hand and a cluster of tender paddy seedlings in the other is indicated by Kanya, while Tula represents a human being balancing a pair of weighing scales. Vrishabha, Kataka, Simha, Vrischika respectively suggest a bull, a crab, a lion and a scorpion. The distinctive shapes of these animals are said to correspond with the qualitative appearances of the said signs. Since Meena or Pisces stands for fish, it is supposed to have its abode in water, while Simha signifies its habitation in the cave of a jungle—generally the abode of wild beasts. The other signs indicate their residence with reference to the animals represented by them and could be understood in the same manner.

Each of these signs is supposed to derive its name from a characteristic constellation of fixed stars, which appear to have a weird resemblance to the objects denoted by them. It may appear at first sight that these physical features have been arbitrarily chosen, on account of the fancied resemblance and are assigned to these signs, which are again made to symbolise the various organs of the human body without any principle behind this classification, but on a closer examination it will be found that it is not so. These names are found to have an inner significance corresponding to the special qualities or attributes, which they are believed to possess. The chief attribute of the bovine quadruped Ram is its battering tendency which could only be exhibited by a rush at objects with enough force concentrated in the head, and it is therefore appropriate that the sign Aries should represent the most important and the topmost organ of man. The face of a bull is remarkable for its strength and ferocity and it is equally in keeping with the traditional quality ascribed to the said animal, and hence it is not unreasonable that it should be made to represent the face, the next organ below the head. Man and woman are yoked together, the one to lighten the load of the other, as two bulls are tied together by a pole placed on the neck of both to drag along the dreary path of life. Similarly the chest is made to represent Leo, a lion, which possesses within itself a stout body with a powerful heart. Cancer we have noticed represents the shoulders and it stands for the crab which does not leave off anything it clutches on even unto death.

So also the beauty of a woman depends more upon the formation of her waist than on the cut of her face and rightly enough Virgo is made to represent a Coy Maiden, symbolic of an attractive waist. The sign Meena is said to symbolize 2 fishes one being interlocked with the other, the idea behind this symbolism being the essential characteristics of these vertebrates in relation to their fins and tail which serve the former to raise lower and partly to guide them and the latter to propel it, thus giving rise to the idea of motion attributed to one's feet. Capricorn symbolises the kneecap, and it is represented by a Crocodile, which has the upper surface of its body, tail and head protected by thick bony plates similar to the kneecap of a human being.

In the practice of Archery, the thighs play an important part as one has to kneel down for the generation of the necessary momentum for the discharge of an arrow, when he aims at an object at a distance, and

hence it may be noted that Sagittarius shows the feature of an ordinary archer about to exhibit his unusual skill in handling his weapon. The sign Libra represents the portion of your body corresponding to the organs between the navel and the private parts, which is said to hold the balance between the upper and lower limbs of your body and consequently it is described as being similar in appearance to the feature of a man holding a pair of weighing scales. Scorpio represents the organ of excretion fully illustrating the ordinary habit of a scorpion which belongs to the spider class of animals, but differing from them in possessing a long segmented abdomen followed by a fresh abdomen the last joint of which bears a sharp claw at its end, in which is situated the duct of a poison gland, which latter is being discharged at the time of its sting, while Kumbha is said to reveal the appearance of a stalwart being holding an empty water jar.

Kumbha represents the ankles of a human being, which are vaseform in appearance similar to the plants of the Bothrenachya variety, indicating the fitted tissue or dotted ducts of plants, the sides of which are marked by pits sunk in the substance of the membrane, and the figure of a man holding an empty water jar is indicative of the peculiar formation of an ankle.

The qualitative analysis of the signs is highly useful for astrological purposes, as is generally observed that persons born in such signs are found to exemplify the tendencies indicated by the animals representing those signs. These signs are given special names in Sanskrit and they are Kriya, Thavooru, Joothuma, Kulira, Leya, Pathona, Juka, Korpyaka, Mowkshika, Akokera, Hrithroga, Anthyaba in the order commencing from Mesha. They have each of them a particular colour assigned to them and they are classified as under :—

1. Mesha	— Red	7. Thula	— Black
2. Vrishabha	— White	8. Vrischiga	— Golden yellow
3. Mithuna	— Green	9. Dhanus	— Yellow
4. Kataka	— White with mixture of red	10. Makara	— Red with a mixture of white
5. Simha	— White shaded with a little orange	11. Kumbha	— The colour of a mungoose
6. Kanya	— Variegated colours	12. Meena	— Colour of fish.

They are also classified according to the qualities agreeably divided among them. The odd signs such as Mesha, Mithuna and so on are violently positive in nature and masculine in disposition, while the even signs such as Vrishabha, Kataka etc., are progressively soft and pliable and negatively feminine and capricious. They are further divided into quadruplicities of three kinds, the cardinal or movable signs, the fixed or stationary signs and the mutable or common signs. The cardinal signs are Mesha, Kataka, Thula, Makara. The fixed signs are Vrishabha, Simha, Vrischiga, and Kumbha. Common signs are Mithuna, Kanya, Dhanus and Meena. The group influence of each class is something peculiar to the series concerned, and is being found to be a special feature with those born in such signs. While the cardinal signs give an active, energetic nature with notions of adventure in some direction, the fixed signs make one of a steady, plodding and tenacious variety and the two

series totally differing from the mutable signs with their restlessness, indecision and nervousness due to the variable qualities of the mind, which the last series is supposed to control. But the most important of all the classifications is what are known as the Triplicities. They are referred to as the Fiery signs, the Earthy signs, the Airy signs and Watery signs. The first includes Mesha, Simha and Dhanus, the second is covered by Vrishabha, Kanya and Makara, the third is denoted by Mithuna, Thula and Kumbha, and the last series concludes with Kataka, Vrischika and Meena. In addition to the various divisions mentioned above there is a further division suggested by the directions indicated by these signs. Mesha, Simha and Dhanus indicate the eastern signs, southern signs are denoted by Vrishabha and its triplicity, western signs are symbolised by Mithuna and its triplicity, while northern signs are definitely symptomatic of Kataka and its triplicity.

The lordship of the several signs has been variously assigned to the several planets as follows :—

Mars	— Mesha & Vrischiga
Venus	— Vrishabha and Thula
Mercury	— Mithuna and Kanya
Jupiter	— Dhanus and Meena
Saturn	— Makara and Kumbha
Moon	— Kataka
Sun	— Simha

Each sign consists of thirty degrees and when it is divided into nine equal parts, each part is called the Navamsa of that sign. The first navamsa of Mesha is Mesha itself and the last or the 9th part is Dhanus, the intervening seven navamsas being governed by Vrishabha to Vrischika, that is to say, each navamsa covers a space of 3 degrees and 20 minutes. After Dhanus, which completes the 30th degree of Mesha, the next sign is that of Makaram and the first navamsa of Vrishabha will have the lordship of Makara the sign next to Dhanus, the second will have Kumbha and so on. For the triple signs Vrishabha, Kanya and Makara the first navamsa commences from Makara and following on the sequence mentioned above the last one ends with Kanya, and for Mithuna, Thula and Kumbha the first navamsa commences from Thula and ends with Mithuna and finally for the last triplicity of Kataka, Vrischiga and Meena the first navamsa commences with Kataka and terminates with the last navamsa of Meena. The lordship of the different navamsas corresponds with the lordship of the different signs indicated by the order of Navamsa. That is to say, whichever sign a navamsa is found to cover the lord of the said house is the lord of the said navamsa. For example, let us suppose that the planet Jupiter occupies the 7th degree of Mithuna at the time of birth of a native. To find out its navamsa we have first to determine the particular group or division under which the degree of the sign is located. The first division takes away 3°-20' the second division another 3°-20' and the third division commences at 6°-40' ending at 10°. In this case the degree of the sign is 7; therefore Jupiter occupies the third navamsa of Mithuna, which is ascertained to be Dhanus and its lordship is that of Jupiter and so on for the other planets.

When a sign is divided into twelve equal parts, each part is called a Dwadasamsa. The first dwadasamsa covers the first 2½ degrees of the sign, and the twelfth dwadasamsa the last 2½° of the sign. Their

lordships correspond with the twelve signs commencing with the lordship of the sign itself for the first division ending with the rulership of the 12th sign from that particular sign for the 12th dwadasamsa.

When a sign is divided into three equal parts each part is called a Drekkana and each of such parts is said to cover a space of 10° in a sign. The lord of the first drekkana is the lord of the sign itself, of the second the lord of the 5th sign from the said sign, and of the third the lord of the 9th sign from itself.

When a sign is divided into two equal parts each part covering 15°, it is called a Hora. For all odd signs the lord of the first hora is the Sun, and that of the other is the Moon and conversely for even signs the lord of the first hora is the Moon and of the second hora is the Sun.

If a sign is divided into thirty divisions each part is known as a Trimsamsa. It means only a day or a degree or roughly the space covered by the Sun in one day. The first 5 of such divisions are ruled by Mars, the next 5 by Saturn, the next 8 by Jupiter, the next 7 by Mercury and the last 5 by Venus. This is the regular order for the odd signs. As regards the even signs a similar order is enforced but the order of rulership is the reverse of what is denoted for the odd signs.

The signs are sometimes divided into seven equal parts each of which is called a Saptamamsa. The odd signs have their first saptamamsa beginning with their own rulership and end with the rulership of the 7th house from the same in the order of the celestial signs, and as for the even signs their saptamamsas commence with the rulership of the 7th house from these houses and end with the rulership of the 7th house from where it commenced.

Some of the signs are powerful at nights while others are powerful at day time. Some become visible with their backs in front while others appear to rise on the horizon with their head. Meena alone comes out with both head and back together.

Mesha, Vrishabha, Mithuna and Kataka, Dhanus and Makara are night signs, and are powerful at night. The other six are known as day signs and are strong by day. Except Mithuna the other night signs become visible with their back in front. The day signs except Meena rise with their heads in front including the night sign Mithuna.

Lagna, kendra, chatustaya, kantaka are the names given respectively to the rising sign, the 4th house from the rising sign, and the 7th and 10th therefrom. Second, fifth, eighth and eleventh houses from lagna are known as Panaphara or succedent houses and third, sixth, ninth and twelfth are known as Apoklima or cadent houses. The 3rd, 6th, 10th and 11th are also called Upachaya houses and the rest as Apachaya houses. The first navamsa of all cardinal or movable signs, the 5th navamsa of all fixed or stationary signs and the 9th navamsa of all the mutable or common signs are called Vargottamamsas. The fifth and ninth houses from Lagna are called Trikona or Trine houses and 4th and 8th houses are called Chaturasras.

Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Thula rasis are the exalted houses for the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively. The highly exalted points of these planets are

the 10th, 3rd, 28th, 15th, 5th, 27th and the 20th degrees in the respective signs, and the seventh signs, opposite to these points, i.e., 180 degrees apart from such position are the highly debilitated points of these planets. The 10th degree of Mesha is the point of exaltation for the Sun in that sign, while the 10th degree of Thula is its point of debilitation. The first 20 degrees of Simha, the last three degrees of Vrishabha, the first twelve degrees of Mesha, the five degrees succeeding its exaltation point in Kanya, the first ten degrees of Dhanus, the first five degrees of Thula, the first twenty degrees of Kumbha are the Moola-trikona portions of all these planets commencing with the Sun and ending with Saturn.

A table showing the relation between the signs and the planets is given below :—

No.	Sign	Ruled by	Moolatrikona of	Exaltation to	Debilitation to
1.	Mesha	Mars	1 to 12° Mars	10° Sun	20° Saturn
2.	Vrishabha	Venus	4 to 27 Moon	3 Moon	— —
3.	Mithuna	Mercury	— —	— —	— —
4.	Kataka	Moon	— —	5 Jupiter	28 Mars
5.	Simha	Sun	1 to 20 Sun	— —	— —
6.	Kanya	Mercury	16 to 20 Mercury	15 Mercury	27 Venus
7.	Thula	Venus	1 to 5 Venus	20 Saturn	10 Sun
8.	Vrischiga	Mars	— —	— —	3 Moon
9.	Dhanus	Jupiter	1 to 10 Jupiter	— —	— —
10.	Makara	Saturn	— —	28 Mars	5 Jupiter
11.	Kumbha	Saturn	1 to 20 Saturn	— —	— —
12.	Meena	Jupiter	— —	27 Venus	15 Mercury

The strength or weakness of a planet is determined from the various quantities of power obtained by it by virtue of its place in the zodiac being governed by different planets under the several divisions (vargas) mentioned above. The combined result of all the units of power imparted by these planets is what is known as the dignity or the strength of a planet derived from the several factors concerned.

CHAPTER III

BHAVAS AND THEIR CHARACTERISTICS.

For our purpose the first sign or Lagna otherwise known as the rising sign, is identified with the particular sign visible at the Eastern horizon at the time of birth of a native. It is here used as a house. The first house indicates and particularly denotes the personal appearance of the native, his status in life and the general reputation he carries with him.

The second house has reference to the wealth of the individual, the nature and quality of his eyes, the capacity of his speech, the status of his family and the general welfare regarding the same.

Third house rules over the relations of the individual such as uncles, nephews, the household quadrupeds he employs for his service such as sheep, ram, cows etc., his own prowess including the support available to him through his friends, the service, quality and nature of help he may count upon from various quarters and the kind of short journeys he may have to undertake.

Fourth house signifies his general happiness which includes sex unions, diet, conveyances of every kind. It also rules his dwelling house, cattle and motherly affection.

The fifth house denotes and stands for the off-spring of the native, the good actions of his previous birth, for the beneficial enjoyment of the fruits of which he has come to this world once again. His intellect as well as his Chief Minister and Counseller, while the —

Sixth house indicates the general health of the individual, the sorrows he has to bear up, the diseases to which he might fall a victim, the agonies he has to sustain as a result of disappointments in life.

One has to determine the domestic affection and love affairs of a native from the 7th house, the probable journeys he may have to undergo, the number of wives he is destined to enjoy or endure, the nature of visitations he may encounter as the reward or punishment from heavenly beings, while the —

Eighth house predicates the death of an individual, the losses he has to sustain, the troubles he will be subjected to and the dangers he might expect from his servants and finally the unrealised ambitions of his life on the one hand and the sudden acquisition of wealth without trouble on the other.

The influence exercised by the father and the preceptor and by the superior class of beings represented by the family deity is signified by the 9th house which in addition signifies the person who renders the native the necessary guidance for a peep into the future birth and it also represents the general career, conduct and happiness of the individual throughout the present life. It further indicates the kind of medicine one has to take at a time of sickness.

Tenth house determines one's profession in life, the honour he is likely to enjoy and the respect he may command at the hands of others. Vicissitudes of life, failures and privations through which one has to pass for the acquisition of wealth and one's own income generally are ruled by the 11th house, while the 12th house has the custody of his sins, the circumstances under which the native is forced to part with his wealth, and the kaleidoscopic changes in the fortunes of an individual. In fact all that is good and noble equally with all that is bad and ignoble are to be determined from a grasp of the relative strength of all these 12 houses. On a careful examination it will be found that the first six houses contain the germ of everything pertaining to the native's environment and physical constitution, and his whole life in all its varied aspects is exhausted with the enumeration of the several significants connoted by the said houses.

The houses above the horizon have relation to those below similar to that of the human being to his environments. The one group is more subjective than objective and furnishes the same relation as between the subjective self and the objective reality. The houses above the horizon are merely complementary to those below, and may be looked upon as if subserving only the interests of those taking their stand one by one in relation to others. One and seven always go together as man cannot get on without his mate, and 2 and 12 are correlated to each other as wealth is related to waste, and each of them occupies a place on either side of

No. 1. No. 3 rules the younger brother and No. 11 has the control of the elder brother. The private life of an individual and the secret activities of his own self are to be made out of the strength of the 4th house, while his Public life and Public morality are determined by the qualities of the 10th house. House No. 5 relates to the ancestral property one is likely to obtain, while No. 9 points out what he is going to leave behind for his children. Nos. 6 and 8 go together as sickness often leads to death or destruction. Loss of money and consequent disappointment cannot but lead to despair and dismay.

HOW TO DETERMINE THE STRENGTH OF THE BAVAS

These signs should not be confused with the houses corresponding to them. Normally the 1st house corresponds to the sign Aries, the 2nd house to Taurus, and so on irrespective of the sign that may be found to pass through the House. It is equally important to bear in mind the distinction between a house and a bava. Very often these terms are used loosely to denote one and the same thing. When a planet is found posited in Leo, it has reference to the issues of the Native because the sign Leo corresponds to the 5th house in the permanent arrangement of the Zodiacal sphere. But in the actual chart itself, the 5th house may cover the sign Sagittarius, when Leo is found to be far removed from the same. But a Bava is something different from either the sign or the house. In our map you will notice that beginning from a particular degree of a significant sign which is found to rise at the horizon at birth time, the houses have been marked as 1, 2, 3 and so on till they terminate with house No. 12. The starting point of a house is known as its cusp. The sign and degree on all the cusps of the houses are also marked in the map. Under the Western system, we will notice that there is no mention of the term Bava or any equivalent for the same. They are concerned only with the houses and their cusps, and there cannot arise any confusion among them as they identify a particular house as lying between any two consecutive cusps.

But under the Hindu system a cusp of the English nomenclature is treated as the centre of the bava, corresponding to a point from which the particular house makes its starting point. Take for example that a child is born when the 24th degree of Mesha was rising and the planet Jupiter is on the 20th degree of Vrishabha. Under the English view, Jupiter will be said to occupy the 1st house as the 2nd house cusp commences somewhere about the 24th degree of Vrishaba. But under the Indian view, the 24th degree of Mesha has to be treated as the middle or centre of the Lagna bhava, which has its range from the 9th degree of Mesha up to the 9th degree of Vrishabha as its elongation. The 2nd house (here bava) will take up another 30 degrees which comes up to the 9th degree of Mithuna and the 3rd house will have its origin from the said degree of the sign with its culmination on the 9th degree of Kataka; in between these two points of the Vrishabha 9th and 9th Mithuna we find that Vrishabha 28 falls, and hence the planet Jupiter is said to occupy the 2nd bava. By way of illustration, we may try to locate the several bavas in connection with the Chart already prepared by us in chapter I and elucidate the implications behind this scheme of arrangement. We may also note while on this subject the importance assigned to the meeting place or the point of termination and commencement as between

one bava and another. This point is what is known as the Bava Sandhi. However exalted a planet may be in a horoscope if it is anywhere found lingering thereabouts of a Bava Sandhi, it cannot leave any permanent impression upon the native any of its peculiar characteristics. Such a planet may be considered as non-existent so far as that Chart is concerned. In order to arrive at these Sandhis, we have to make a few calculations. Just notice the point of the Heavens which is rising at the time of birth which is 15 x 34. That is in fact the centre of the Lagna bava. 19II21 is seen to be the centre of the 4th bava and 15mx 34, the middle of the 7th bava and 19 Seg. 21 is the centre of the 10th bava. Our next step will be to find the centre of the bavas 12 and 11. This is arrived at by the following process. Find out the exact longitudinal distance in terms of degrees from 15 Pisces 34 to 19 Sagittarius 21' which is equal to 14-26' plus 30 plus 30 plus 19.21'=93 degrees 47' Capri. Dividing this by three, we get for each part 31 degrees of 15'. Adding this 31 degrees 15' to 15 Pisces 34, we get 16 Acquarius 49 the middle of the 12th bava and to this if we add again 31 degrees 15'., we get 18 Capri 4', the middle of the 11th Bava . In the same manner find out the distance in longitudes of the other 3 quadrants and mark out the degrees corresponding to the divisions made above. Then we arrive at the correct degrees of all the other bavas. By a similar process as above, we may arrive at the bavas of the planets as well by adding 30° to the longitude of the particular planet. We can arrive at the bava Madhya of the 2nd house from that planet and so on till we arrive at the 12 bavas pertaining to that particular planet. If the bavas are aspected by their respective lords or by other good planets or are in combination with them, they are bound to yield favourable results, while evil planets in a similar position destroy the effects of their attributes.

CHAPTER IV

THE PLANETS AND THEIR CLASSIFICATION

The sun is a self-luminous body, while the moon is one only by courtesy, having to depend on the sun for its luminosity and both of them illumine the Universe with their own brightness by emitting rays of light, which are the prime needs of our existence. Mars, Mercury, Jupiter, Venus and Saturn are known as the starry planets, while Rahu and Ketu are sheer darkness invisible. Among these, Mercury, Jupiter, Venus and waxing Moon are classified as good planets, and the rest come under the category of evil. This is only a general classification. The use of these terms "Benefic" and "Malefic", says V. E. Robson, is a convenience. The nature of a planet is neither good nor bad and the question of fortunate or unfortunate influences depends upon the planet's position and aspects in the horoscope. The classification referred to above is based upon the view as enumerated by Varaha Mihira in his Brihat Jataka. Parasara, on the other hand, is of opinion that the nature of good and evil is only relative and either of these characteristics depends very largely on the status attained by a particular planet with reference to the overlordship of the house, which it owns and the influence exercised by the house of its occupation and in reference to the strength as derived from its dispositor. One planet is said to dispose of another, when the latter occupies the house of the former. The latter view is found to be more reliable than the other. According to Parasara any planet that owns the 3rd, 6th and 11th Bava from the Rising Sign,

becomes evil, and during its period, does immense harm to the native. Jupiter and Venus become extremely malefic, when they assume the Lordship of the Kendra Houses, Mercury and waning Moon are equally malefic in a similar position, but only to a lesser extent. Further on, it is stated that the lord of the 11th Bava of all people born in a cardinal sign, and of the 9th bava of all people born in a fixed sign and of the 7th bava of a double sign is violently evil, if it does not occupy a Trikona house in the Chart. This classification is extremely simple and highly useful for a correct study of the nature of a particular Dasa period in the life of a native.

The sun is the centre of radiating energy of the Solar system, and is the ruler of the soul as well as the chief director of the Universe, and is the embodiment of Time spirit. The Moon is the controller of the mind of man, and Mars stands for the colourless, shapeless Sattwa, Mercury directs the spirit of language and speech, and Jupiter commands knowledge and wisdom of the eternal. Saturn has charge of the distribution of unhappiness and misery to humanity. The Sun again rules the king and the Moon sways the queen and Mars wields the sceptre of the minister and oftentimes assumes the role of a Commander-in-Chief or the Director of the Sovereign. Mercury stands for the crown prince and Jupiter with his friend Venus rule the native as the wise preceptors. We may compare the latter two planets to the Executive Council members and ministers of the Government.

That which creates anything or becomes the sole and primary cause of anything is the Karaka of that something which is created or which becomes its product as a consequence. Mercury is styled the ruler of words or Karaka of speech and so the position of Mercury in a horoscope taken along with its good and evil aspects gives us an indication as to the speaking capacity of the native. Sattwa is that quality of the human mind which finds no happiness in joy or sorrow, in wretchedness or misery and the position of Mars determines that characteristic in an individual. Jupiter is more holy than wordly and his activities are mostly compared to matters divine, while his rival, Venus performs his duty by regulating the audacious ambitions of common humanity. The Sun rules the father, courage and manliness, while the Moon manages the mother, the mind and its aptitude. Mars is the Karaka of friends and fraternal relations and the earth as represented by lands and estates. Intelligence and speech stand side by side with Mercury in the map. Jupiter is the Karaka of supreme intelligence and divine knowledge, human personality and mental happiness, the nature and quality of the issues generally, while women, physical convenience and bodily happiness are subject to the authority of Venus. Saturn has command over servants and retainers and the mainsprings of sorrow and sickness. If the Karaka planet is strong in the chart and powerful in aspect, the various items denoted by the said planet will be enjoyed in plenty. If it is debilitated or malefic in quality, the effect is just the reverse. Saturn alone stands on a different footing. If it is strong and powerful, though evil by nature, its influence works in the opposite direction imparting to the native long life and prosperity, while in a weak and debilitated state, it causes sickness and disorder and ultimate destruction. Planets are classified as males, females and eunuchs. The Sun, Jupiter and Mars are masculine by nature, while Moon and Venus are treated as feminine by temperament and quality. Mercury and Saturn are supposed to be eunuchs in their

characteristics. English astrologers do not recognize the existence of the class herein termed as eunuchs. They have only 2 such divisions as male and female, Sun, Mars, Jupiter and Saturn coming under the 1st class and the rest falling under the latter.

Hindus have adopted two further classifications corresponding to the four Vedas and the four castes specially confined to their religion.

Rig Veda is ruled by	Jupiter	Sun and Moon having no control either way.
Atharvana Veda ,,	Mercury	
Sama Veda ,,	Mars	
Yajur Veda ,,	Venus	

Jupiter and Venus are	Brahmins
Sun and Mars	Kshatriyas
Moon	Vaisya
Mercury	Sudra

and Saturn, the embodiment of the cross breeds.

We have already dealt with the pure colours of the signs, and our ancient sages have divided mankind generally into 12 great types corresponding to those born in the 12 signs. These colours have been multiplied by some people with no justification for such reduplication. The only kind of variation permissible is the one brought about by a new colour ray by some planet or other into the sign, which either co-mingles or gets mixed up with the original rays by means of absorption or reflection. There is a good deal of difference between the types of colours attributed to the several planets by the ancient school of thought as well as by those belonging to the modern school. Under the Indian system, a powerful sun is considered to be red in colour, and a weak one is termed black. The colour of Moon is taken to be red mixed with white. Mars is reckoned only as Sun in miniature for this purpose. Mercury is green and Jupiter is yellow, whereas Venus is treated as black, and Saturn is said to possess the colour of Indigo. The principle behind this classification is hard to be understood, but under the Western system each colour has a numerical value corresponding to the planet to which it belongs, and a special significance is attached to the concerned colour, as it embodies the special characteristic of the particular planet. For example, red signifies energy and will-power and therefore it stands for Mars and No. 9. Green signifies strategy and cunning, and so goes to Mercury with No. 5. Orange represents power and is taken by the sun, having No. 1 or 4. Silvery Grey is assumed by the Moon to denote passivity and feminine hypocrisy with Nos. 2 and 7. Scarlet goes to Jupiter signifying caution and coldness, with No. 3, and Pale Blue signifies love in its purer sense and is rightly taken by Venus with No. 6. The blue black tint becomes the colour of Saturn, because of its slow and ponderous movements with No. 8.

One of the well-known works in Hindu Astrology states that the colour of the planet Jupiter is that of the Champaka Flower, of that of the Sun Kumuda flower. Mars has the colour of the blood of a hare and Mercury assumes the colour of a green bird. Moon represents the colour of the Hamsa bird (Swan—a water bird), and Venus has a partiality for all kinds of variegated colours. Saturn stands for thick blue.

Even if these planets occupy the sign of other planets, they do not undergo any change in their characteristic colours, and there does not arise any kind of alteration in colours, which is technically known as ray obliteration. If these planets have no strength and if the lord of the sign occupied by them that is the dispositor is powerful, the colour of the latter is transferred to that of the planet in occupation of such signs. Some are of opinion that the sign Mesha is reddish in colour, and Vrishabha has variegated hue, Mithuna has the colour of a green bird, and Kataka is pure white. The trikonas of these houses also assume similar colours.

PLANETARY ASPECTS

One planet is said to aspect another when it is removed from the other by a certain number of degrees. A Trine is an aspect of one planet to another when it is 120 degrees apart from the other. A Sextile is formed when it is 60 degrees away from the other, while a Quintile is effected when it happens to be 72 degrees apart. An aspect may be to a planet or to any particular degree of a sign. It may be partial or in full. Every planet aspects in full any planet in opposition. In addition to these full aspects, Saturn aspects in full the 3rd and 10th houses from the house it occupies, Mars, the 4th and 8th houses from the house it occupies, and Jupiter the 5th and the 9th. The other planets have ¼, ¾ and ½ aspects to these houses respectively.

THE RELATION BETWEEN THE PLANETS

Planets.	Enemies.	Equals.	Friends.
1. Sun.	Venus & Saturn	Mercury	The rest.
2. Moon	..	All planets.	Sun and Mercury
3. Mars	Mercury	Venus & Saturn	Jupiter & Moon
4. Mercury	Moon	Others.	Venus & Saturn.
5. Jupiter	Mercury and Venus	Saturn	Others.
6. Venus	Sun and Moon.	Mars & Jupiter	Mercury & Saturn.
7. Saturn	Others	Jupiter	Venus and Mercury

By virtue of their position in the Zodiacal signs in relation to Lagna these planets acquire a further variation in relationship apart from their ordinary disposition adverted to above. All planets become friendly with the planets that occupy the 2nd, 3rd, 4th, 10th, 11th and 12th bavas from their houses of occupation at birth time. Planets in other bavas are all enemies. If the planets have both these general and special qualifications, the effect is merely an intensification of the particular nature of the relationship. If according to one aspect, one planet becomes friendly to another and from a different view point, it becomes unfriendly, it becomes an equal to the other with neither of the attributes.

PLACES OF HABITATION, APPAREL AND METALS.

Similar to the signs, the planets have their own places of habitation.

	Habitation.	Dress.	Metal.
Sun	Devaloga (place where gods are worshipped).	Hard thick cloths.	Copper
Moon.	Water	New ones	Ratna
Mars	Place, where there is fire	Half burnt	Gold.
Mercury	Pleasure grounds.	Wet	Pearl.
Jupiter	Banks and Treasuries	Neither old nor new.	Silver
Venus	Retiring Rooms	Hard and Strong.	Coral.
Saturn	Rubbish heap.	Torn	Iron

Seasons of the year are also denoted by these planets.

Venus	Vasanta	Chitra & Vaisaka	When trees blossom.
Jupiter	Hemanta	Mrigasiro and Pushya	Cold.
Mars.	Greeshma	Jyeshta and Ashada	When there is wind.
Mercury	Sarad	Asvija and Kartiga	When fruits are borne.
Saturn	Sisi	Magha and Palguna	When trees bring fresh leaves.

If there is a planet in Lagna, the season has to be determined by that planet, and if there is no planet, by the Lord of the Drekhana of the Lagna.

CHAPTER V

THE SPERM AND ITS GROWTH.

Having enumerated the general characteristics of the signs and the heavenly bodies with which we began our study of the subject, we shall try to describe and explain the origin, growth and destruction of the unit of the sperm, which is supposed to hold within itself every part of the vast complex activities, which that tender unit is to display in its sojourn in the karmic world of our sastras. For this purpose, let us start our enquiry from the point at which the man and the woman agree to procreate by mutual consent another of the same species. Procreation is the fruit or a necessary concomitant of coitus performed at a particular moment of time. Certain combinations of planets or positions of the same in particular signs are conducive for the production of this result. When the moon occupies an Apachaya House from the Janma Rasi at birth time and is aspected by or is in combination with Mars, and menses takes place at such a time, it is a sure indication of the likelihood of a woman becoming pregnant, provided there is coitus after the period. Conversely if the moon occupies an Upachaya House from the Janma Rasi of the Male and is aspected by or is in combination with Jupiter, the discharge of the sperm at the said period will be productive of a fruitful seed. Any coitus performed within 16 days after menses will alone be productive of child-bearing results. The first three days are prohibited both on religious and eugenic grounds. If at all any coitus is performed from the 4th day onwards and if it should materialise, the resultant progeny will have the undermentioned characteristics.

4th day—Issue shortlived.
5th „ —Female.
6th „ —The originator of a separate family tree.
7th „ —An unproductive woman.
8th „ —An issue which will have no generative power.
9th „ —A lovely girl.
10th „ —A son of great distinction.
11th „ —An ugly woman.
12th „ —A great man.
13th „ —A simple woman.
14th „ —A son with Dharmic qualities.
15th „ —A girl of similar quality.
16th „ —An omniscient son.

Whatever physical qualities a man may possess, he can have an issue only if his sperm has sufficient vitality and the woman has a soil richly fertile, and if both these do not exist side by side, the couple cannot

have any issue. It is therefore necessary for us to find out those combinations that contribute to such favourable results. If Sun and Venus occupy odd signs in their Navamsas in the male horoscope, and Moon and Mars are in even Navamsas, they are both advantageous for a successful indication. Added to the above combination, if Jupiter also occupies Lagna or any one of the trine houses from Lagna, the result is certain to happen. If at the time of impregnation, Mars and Saturn occupy the 7th house from the Sun and conception takes place, it causes sickness to the father, while if they so occupy the 7th house from Moon, sickness to the mother is caused. For the same reason, if Mars and Saturn occupy the 2nd house and the 12th house from the Sun, and conception takes place, then the father does not survive, and the same result happens to the mother, if the said planets occupy the 2nd and 12th houses on either side of the Moon. If one of the two planets, Mars and Saturn, is in conjunction with Sun and the other has an aspect towards the same, then the father dies even before the birth of the child. When such a relation exists in respect of the Moon, a similar result happens to the mother. If at the time of conception, Lagna has no good aspects and the last Drekkana of the 12th house from Lagna is occupied by 2 or more evil planets, then the woman succumbs before the birth of the child. The same calamity is indicated if Saturn occupies the Rising Sign and is aspected by a weak Moon and Mars. The Moon becomes extremely weak on the 14th day after the Full Moon as well as on the New Moon day. It acquires a gradual increase of strength day after day till it attains its full strength on the Full Moon day.

Commencing from the period of conception, the 1st month is controlled by Venus, the 2nd by Mars, the 3rd by Jupiter, the 4th by Sun, the 5th by Moon, the 6th by Saturn, and the 7th by Jupiter. The function of combining and mixing up in proper proportion, the flesh and blood in the womb is attributed to Venus during his rulership, and the duty of thickening and clothing up of the liquid drops so as to give a shape to the formless substance is ascribed to Mars. Jupiter supervises the formation of the various organs in the otherwise shapeless mass, while it also determines by the way the gender of the issue to be born. Sun rules over the bones, Moon the skin and Saturn the hair and the nail. Mercury imparts knowledge of happiness and misery to the infant in the womb. The Lord of the 8th month is the same lord of the Rising Sign at the time of conception, and hence the importance assigned to the 8th month. Moon once again becomes the ruler of the 9th month and the Sun finally takes up the control for the last month of sojourn of the infant in the womb. Planets in good position at the time of conception impart beneficial influence on the growing child, while those in evil position or aspect retard its growth and vitality. If Lagna at the time of conception is occupied by Mars and the 7th House by Sun, the mother meets with her death by sword or spear or other dangerous weapons. If there is any planet in the Chart with a vanquished record in its fight with any other planet at that moment, it causes abortion during the time of its rulership. One planet is said to fight with another when both of them occupy the same latitudinal degree in relation to the Rising Sign. A fight or an encounter is called a ray obliteration and when planets are on the same latitude, and have no interval between the two even of a degree, a commingling of the rays takes place. The planet that is faint or destitute of brilliancy, rough or colourless is struck down, and when it has its position in declination towards the south it is said to be vanquished.

The planet situated towards the north is invariably the victor. It has brilliancy and is large and powerful. Venus is generally victor, whether it has a declination to the North or South.

If at the time of conception, good planets occupy Lagna or Janmarasi or they are evenly distributed between the two or they are together in the 2nd, 4th, 5th, 7th, 9th or the 10th houses from Lagna, Moon or both, they form beneficial combinations for both the mother and the child she has conceived. Equally beneficial results are obtained when the same evil planets occupy the 3rd and 11th houses from Lagna, Moon or both, and either of these secures the aspect of the Sun.

When there is no aspect from Jupiter to either Lagna or Moon at the time of conception or any kind of relationship such as conjunction or lordship over any of the several Vargas of these two signs, then the child conceived can only be the consequence of an illicit intercourse. In the absence of the kind of relationship herein indicated, if the Sun and Moon occupy the same sign, the conception will be regular and may be said virtually to be due to the married couple. Even if the 2 said planets occupy the same sign, while Moon is found to have an evil Navamsa or has the Navamsa in the same house as that of the Navamsa of an evil planet or anywhere near the said house, then there is some cloud cast over such a conception, and the issue must necessarily be the product of a different father. The child in the mother's womb is influenced to a very large extent by the personal appearance of the planet which happens to be the Lord of the Navamsa of the rising sign at the time of conception. It is bound to possess the distinguishing marks of the most powerful planet at the time, and this leads us to the question as to how we are to determine the most powerful planet at any particular time. Each planet acquires different qualities of strength by virtue of its position in Zodiac at different times. The action of a planet in a chart is never entirely unmodified. In the first place, it is being influenced by the character of the sign it occupies, in addition to the refinement conferred upon it by the other planets by means of aspects.

One type of strength is denoted by the sign occupied by the planet while the 2nd type is that signified by the " Kalabala " or the time of entry of a planet into a particular degree of the sign. A third kind of strength is obtained by a planet from the direction of its position with reference to the rising sign, while yet a 4th kind is indicated by what is known as the Cheshtabala. Each of these kinds requires a further explanation. There are 5 different signs, which could impart the 1st kind of strength to a planet, when it occupies any one of these signs, when it occupies the sign of its exaltation, the sign of a friendly planet, when it acquires the lordship of its own Drekhana or Navamsa or House.

The second type is that secured by a planet when it is posited in a particular sign in relation to the direction of its occupation. All planets do not acquire this kind of strength in one and the same direction. While Mercury and Jupiter acquire directional strength when they are in Lagna, Sun and Mars secure the same when they occupy the 10th house, and Saturn wields it, when it occupies the 7th house from Lagna. Moon and Venus derive that power when they are posited in the 4th house from Lagna. Time is an important element in contributing its quota to the strength of a planet. There are 6 different kinds coming under this category. Day and night determine the same to a certain extent. The

Full Moon and the New Moon both influence the 2nd kind, while the overlordship of the day, month and the year are various other kinds coming under this classification. The last but not the least included in this category is that denoted by the Lordship of the Hora. Explaining this further, we notice that Moon, Mars and Saturn are strong at night, while Mercury is strong both day and night. Sun, Jupiter and Venus have greater strength at day time.

Evil planets derive considerable strength on dark days, viz., the days following the Full Moon, till Amavasya, and good planets are stronger for a fortnight after the New Moon.

The day planet has greater strength on its own day than any other planet. The planet of the month, i.e., the planet of the 1st day with which the month commenced, has very great strength in that month than any other planet. The law holds good even for the year planet corresponding to the planet of the month, while the planetary hour Lord is said to possess extraordinary strength at his own hour. (For a fuller explanation of the Planetary Hour and its importance, vide the author's book Treasures of the Turf).

The colour of the child, which is to see the light of day, will be that of the Navamsa Lord of the Moon. Cheshtabala has not been described so far. It is a particular form of strength acquired by the planets in proportion to the rates of motion assumed by them at different times. For the Sun it is calculated with reference to the varying periods of Ayanamsa, and for the Moon it depends upon the nature of the fortnight bright or black to which it belongs. To determine the Cheshtabala of other planets, we have to ascertain the quantity of strength of what is called the Cheshtakendra. When one planet occupies the same degree as that of the Sun, it is called Seegrocha. When it is removed by 180 degrees it is called Mandocha. Mercury and Venus can at no time be separated from the Sun by 180 degrees and therefore their separation cannot be called Mandocha. It may be distinguished by the terms near Seegrocha, distant Seegocha. In European terminology, they are called opposition and conjunction. You will find references to them in every nautical almanack and also in the Ephemeris as inferior conjunction and superior conjunction. To find out the Cheshtabala of a planet, we have in the first place to note the exact degree of conjunction of that planet with the Sun after birth and the opposition degree of that planet before birth, and note down also the exact degree of longitude when that planet dropped its Retrograde quality (Retrogradation). This must necessarily take place when the planet is between the 2 positions mentioned above. Next we have to note the distance between the Mandocha or opposition point and the point of the cessation of Retrogradation. Similarly find out the distance between this point of cessation of Retrograde motion and assumption of direct motion to that of conjunction. The sum of these longitudes is the totality of the Seegrakendra or the total number of degrees connoted by the Seegrocha Kendra of that planet. The further step in the process will be to find out the distance travelled by the said planet from the point of opposition previous to the time of birth. This distance is termed as subsequent Seegrocha. Find the difference between full Seegrochakendra and subsequent Seegrocha and divide the balance by the longitude of Seegrocha Kendra. We will obtain the full strength of the planet which is termed Cheshtabala. The

significance of this kind of working can be fully understood only if we keep clearly in our minds, the phenomena of the motions of these planets and the forces, that oftentimes disturb their regularity owing to their nearness or distance of the same from the Sun. The apsis or Uva in Tamil is the remoter extremity of the major axis of the planet's proper orbit and the point of its slowest motion. Burgess, in Surya Siddhanta, says on page 193 " Upon passing this point the planet begins to fall behind its mean place, but at the same time to gain velocity, so that at the quadrature it is farthest behind, but is moving at its mean rate during the next quadrature, it gains both in rate of motion and in place until at the perigree or perihelion, it is moving most rapidly and has made what is before lost, so that the Mean and Sine place coincide ; upon passing that point again, it gains upon its mean place during the 1st quadrant and loses what it thus gained during the 2nd quadrant until the mean and true place again coincide at the apsis ". We must also bear in mind that the revolutions assigned to the major planets are their true revolutions and their mean places are their mean " heliocentric longitudes " and the place of conjunction of each is the mean place of the Sun. If we bear this in mind, it will be clear to us that these major planets get rapidity of motion while the Sun is approaching them from behind " they are with constantly increasing velocity of motion all the while behind their mean places or drawn away from them in the direction of the Sun ". We will be content with this short explanation of the Cheshtabala of the planet and for a full and detailed explanation of the various kinds of Cheshtabala corresponding to the varying rates of motion of a planet, the reader is referred to any text book on spherical astronomy. To conclude, both Sun and Moon will be powerful in Uttarayana (Summer Solstice), i.e., when Sun and Moon pass through the signs of Makara to Mithuna, when they become powerful. The other planets acquire Cheshtabala in three different ways. 1. When they are retrograde. 2. When they are in conjunction with Moon. 3. When they come out successful in planetary encounter. These different kinds of strength are not uniform with every planet.

Going back to the subject of our discourse, we shall try to enumerate certain principles with the help of which it may be found possible to find out the state of health of the child in the womb with the Chart already prepared for the time of conception. We have already noticed that our body can be divided into 12 parts corresponding to the 12 signs. Sometimes it is divided into 3 parts as follows :—

1. From the Head down to the Neck. 2. From the Neck down to the Navel. 3. From the Navel to the feet. (The Division corresponding to the signs is given in Chapter II.)

The object of the three-fold division will be explained shortly. It is enough for the present if we bear in mind that this kind of division corresponds to the three Drekhanas of the Rising Sign. Each of these three divisions may be divided into two parts, viz., the portion that has already become visible in the particular Drekhana and the portion that nas yet to come up to the horizon from behind. If at the time of birth it is the 1st Drekhana of the rising sign, that becomes visible, the portion that has risen will represent the left portion of the Head, and the other part of the 1st Drekhana that comes behind will represent the right side of the head. The 12th and the 2nd Bavas, treating the rising point in

the degree of a chart prepared for the occasion with such data will represent the left and right eyes, Bavas 11 and 3 will connote the left and right ears ; 10 and 4 will stand for the left and right portions of the nose, 9 and 5 will signify the portions below the left and right cheeks, 8 and 6 will represent the bones above the head to the left and the right and the setting part of the 7th sign will signify the right side of the mouth and the part that has already become invisible will represent the left side of the mouth.

If it is the 2nd Drekhana that is rising, the portion of the sign parcelled out to that Drekhana that has already risen will represent the left side of the neck, and right that which is to follow in its wake will correspondingly represent the first portion of the neck. The other Bavas will stand for the two shoulders, hands, ribs, left and right sides of the chest, left and right joints of the upper portion of the stomach, and the 7th Bava would connote the left side of the navel and the portion that has already set, the right side of the navel. If it is the 3rd Drekhana that falls within our ken, the rising portion will stand for the left side of the vasthi and the portion that has arisen will represent the right side thereof. The other Bavas will represent the private organ, the anus, the buttocks, the two thighs, the knees, the toes, and ultimately the 7th Bana would represent in the regular order the foot.

This classification is resorted to in order to enable us to determine as to whether any portion of the body of the infant inside the womb is affected in any way as a result of the adverse position of the planets at the time of conception. If evil planets occupy the degree of a sign corresponding to the particular organ representing the said portion of the sign, there is sufficient indication of the said organ having been affected. This will be found to be a fact on verification made after birth. Whereas an evil planet in the same degree with an aspect from a good planet or in combination with the same will leave only a mark or symbol as indicative of the particular organ having been affected and subsequently healed, when the infant was inside the womb itself.

If the said evil planet occupies its own house or possesses its own Amsa or if the house happens to be a fixed sign, then the mark of the injury will be visible even at birth itself. Otherwise, the same becomes prominently in view after some lapse of time as a result of some natural cause. The evil planet herein indicated may be anyone of the seven planets with evil attributes obtained by them as a result of their position with reference to the radical chart prepared for that occasion. Saturn contributes to such a result by causing the pregnant woman to fall a victim to a typhoon or a whirlwind or to force her to come into contact with a rough stone or surface due to a sudden fall from a precipice. The latter contingency also arises when Mercury is so evilly disposed. Mars creates a wound as a consequence of fire, weapon or poison. If it is due to Sun, a fall from a tree or an attack of some animal becomes the source of danger and weak moon causes the said affection by means of cows and other horned animals and sometimes by some water animal. Good planets occupying such signs will make the child strong and healthy by facilitating tender care and proper nourishment. If the Rising Sign at conception is occupied by Mercury and is in conjunction with any three of the other planets, whether wholly good or wholly bad or in combination with good and bad planets, the above result is sure to happen,

but if any one of the 3 planets mentioned above happens to be highly powerful and mostly beneficial, then the said effect will not materialise. While, if that one happens to be strictly evil, then, the particular organ concerned will necessarily be affected. If the good planets are equally strong with the evil planets, there cannot be any wound, but only a mark suggesting some wound that has already been healed. If an evil planet occupies the 6th house and that house represents a particular organ as its significator, that particular organ would be affected, but if it secures an aspect of Jupiter, there will only be a cluster of hair left in that organ or the mark of a Kakapulli. If the malefic planet is in conjunction with a good planet, no wound would be caused but only a cluster of hair covering that portion of the organ will be left as a consequence.

The next stage in the life of the human protoplasm is the entry of the Ion, into this world, which is identified with its advent to the light of the day from the darkness of the mother's womb and that time is connoted by the 1st contact it experiences with this earth or the 1st cry it squeals out, whichever happens to be earlier. A chart is prepared for that moment of time which is reckoned to be the final chart known as the Radical Chart or Radix, which forms the background of all astrological predictions under the Hindu system. The 1st thing as regards any horoscope is the consideration as to the length of life that may be expected in relation to the native, as it happens to be the most important element in the determination of future directions.

CHAPTER VI

THE TRUE RADIX

It is perhaps necessary at this stage to examine the basis on which the theory mentioned in the last Chapter has been built up. Physical laws are as much responsible for the production of these phenomena as biological laws. An attempt has been made in the following pages to explain the same briefly in the light of observation and experiment.

The sun is the fountain head of all the natural forces, though the other planets possess in a minor degree the same kind of forces. Gravitation and electricity have been recognised as belonging to the sphere of the Sun and are being generated from that orb. Chemical affinity, cohesion, and adhesion are the resultant products of the said forces. The Sun and Moon exercising their diverse forces on the earth create a magnetic centre on the same. The opposite point of this centre is another gravity point. Pars Fortuna as defined by Zadkiel is nothing but this magnetic centre. The said centre shifts its position on the Zodiac along with the signs in their circular journey. The rotation of the earth on its axis is caused by a certain Pravaha Wind (Provector) which has its origin in this centre. This force is there eternally moving the earth round and round. We find references to this Provector in ancient Hindu text books on Astronomy (see Surya Siddhanta). These forces in transverse operation, one acting as against the other, are responsible for the cause of many a phenomenon that we experience every day. Man and animal come under the sway of these forces. " The mineral and the vegetable kingdoms are equally subject to the control of the said forces. Inorganic matter is transformed into

organic matter, minerals are found translated into vegetables, while the latter in their turn are giving place to the animal variety and such changes and transformations have been scientifically demonstrated". The theory of evolution propounded by Darwin and the cult of the superman proclaimed by Nietzsche can have no meaning except on the hypothesis of the influence exercised by planets over every variety of substance found in this Universe. As Dr. Macdonald puts it, "Those who believe in the influence of the stars over the fates of men are in feeling at least nearer to God and to truth than those who try to give a rational explanation as to the cause of these phenomena by postulating an external source in common with other experiences indicated in nature without any reference to these bodies.

A closer study of these phenomena will reveal certain exciting facts which can only be explained on the basis of the existence of those influences. The theory of gravitation was accepted after much hesitation as a result of empirical uniformity and experience. Unsupported bodies cannot float in the air but have to come down because of this force. Such forces are latent in these heavenly bodies and other forces can be observed and their existence demonstrated, and a scientific mind is ever ready to examine their significance.

It is admitted that moon is largely composed of watery material and that the element of fire pervades the atmosphere of Mars. Blood of man or other mortal beings is watery in substance, and moon has control of the same, and is therefore called the Karaka of our physical structure. Mars is the embodiment of constructive energy. The constitution of a female frame is such that when constructive energy acts upon the blood chemically it gives rise to an effervescence which transforms itself into the menstrual fluid. The secretion and discharge of the said fluid is due entirely to the action of the constructive energy on the blood flowing through her veins. (Brihat Jataka Chapter IV, Verse 1). It is this periodical action that creates the condition of receptivity in the soil of the woman, for without such action the sperm cannot have a receptacle for its natural growth. A particular kind of aspect of moon on Mars has been found to be productive of uniform results in the matter of causing pregnancy in women. Tides are caused by the motions of the planets the sun and the moon as a result of the transverse action of those planets on the oceanic waves. High and low tides depend for their formation on the varying quantity of forces generated by them. The segmentation of the ovarian cell, which is a world unto itself in which organic life is commenced, and which assumes a form similar to the cross is due to the action of planets some posited on the meridian, and others posited on the ascendant point. We have also learnt from experience that the meridian point is the most effective and sensitive in exercising the planets to throw their influence on objects within their view. It is, therefore, easy to strike out a correspondence between Astronomy and physical phenomena by noticing the position of these planets at those centres and the consequences produced by them as a result of such position. The same principle holds good as regards the correspondence between Astronomy and Physiology. The periodical menstruation experienced by every woman between the years 15 and 51 is an illustration to the point. The period recurs uniformly every 27 days from its onset, though near the commencement and conclusion, irregularities are common. A lunar month covers a period of 27 days and there are

27 stars through whose sphere moon passes once within these days. The connection between the said luminary and its motion round the Zodiac has something to do with this phenomenon. Hens take up the incubating spell of 4 weeks to have the little ones hatched, a full cycle of the moon round the zodiac. Phloxes, those magnificent garden plants, are replanted in good soil and it takes 27 days after replantation for them to make a full display. Many such coincidences make a law and empiricism has continued for many centuries to determine the nature of the various signs and the quality of the several planets and the peculiar results produced as a consequence of their inter-action.

In Surya Siddhanta we have a description of the malignant character of the times when the Sun and Moon have equal declination upon the same and opposite side of the equator and with laying down rules by which the time of occurrence of those malignant aspects may be calculated. The explanation sought to be given in the text is not beyond our experience. "Owing to the mingling of the nets of their equal rays the fire arising from the wrathfulness of their gaze being driven on by the provector is originated into the calamity of mortals." XI. 3, Surya Siddhanta. Similar inter-action as between the planets and consequent ray obliteration and transfusion of ethereal matter through space is responsible for the creation of energy in nature for causing man to produce the sperm and the woman to conceive the said sperm and if it has been observed on several occasions that particular yogas are conducive of such results, we may draw the conclusion as derived from empirical uniformities in nature that such combinations would yield the anticipated results, from which a theory could be built up.

True life for the child begins not from the moment of its entry into this world of warring elements but has its commencement from the 1st contact the apparently inert unit of sperm experiences with the generated ova of the female species, and therefore it becomes necessary to determine that particular period of contact or friction referred to. Every text book on Hindu Astrology begins with a study of the principles governing the basis on which a horoscope is cast corresponding to the time of birth of a native and that time, as we have already said, has been identified with the 1st squeal or cry produced by the infant as if to announce to this world of its release from its prenatal prison. Vivien E. Robson, a well-known English Astrologer, says that the moment of birth for astrological purposes is taken to be the moment the child utters the 1st cry. This description by way of definition of birth time required for the preparation of a chart otherwise known as the nativity of the child is incomplete, vague and unsatisfactory. This does not contemplate the possibility of the existence of a child quick with life but without power to produce any sound even some time after birth. We are not on that account to reject such cases as being beyond the scope of our science and cease to prepare any chart for them. A more concrete adaptation of the time is that which is connected with the theory which fixes the moment of birth as the time at which the infant touches the ground otherwise known as the 1st touch of the Terra Firma. This theory is now being followed at any rate in India. In some countries, the referred time is that which corresponds to the first experience of light which the infant gains as soon as the head bulges out of the expanded vagina. Charts are being prepared in different parts of the world according to the custom or usual practice followed by those in such places in

the past. None of the 3 points of time mentioned above can be said to be free from any chances of error as to their exactitude. If the theory adopted by Mr. Robson labours under the defect of incompleteness, the theory propounded by Hindu Acharyas is equally unsafe to rely upon. It is not known as to which particular organ that has to touch the ground to give us the correct time and the minimum amount of time allowed between the process of the head coming out and the same touching the ground. The head might show itself out at 4-30 p.m. but it might linger on there for 45 minutes or more before the entire body touches the ground.

The light may have reference either to the power of the child to receive imageries when it opens wide its eye for the first time or to the pervasive characteristic of the Universal light enveloping the child, that has come out perhaps with its eyes shut. In all these cases, the time required by us may not be as accurately ascertainable as we would wish them to be. We hold that the nativity of any human being must have reference to the period of its first entry into the mother's womb which alone can be depended upon for giving us correct conclusions. In the ordinary course it may be that it is rather difficult, nay almost impossible, to ascertain the particular coitus, that is responsible for the impregnation assuming for the sake of argument that on a particular day there were a couple or more of connections between the man and the woman ; and a case like this may be cited as an argument for upholding the practices generally followed at the present day. It is no doubt true that what has been weighing in the minds of those ancient sages in the days of early development of the science was the difficulty of finding out the exact time during the progress of coitus at which the sperm actually enters its destined abode, which they considered as the most essential thing for the preparation of a chart. They therefore took up the next land-mark in the history of this life principle, viz., its birth time as traced from the time of its exit out of the womb. A watch or a clock or other accurate mechanical time-calculator was not to be had in those days and they were at a loss to say anything about the actual time of coitus, or the means by which the same could be ascertained.

The present achievement of western science, machinery, mechanical devices and the acquisition of empirical knowledge of outside objects and their correlative relation to the subjective self, have all made it easy for us to note down the exact degree of the sign that rises at the horizon at any particular period of time, not to speak of the period of actual discharge of the sperm into the organ. After all excluding the time taken up by the preliminary confabulations and the amorous dallying, the actual process may not take more than 4 minutes' time even for those who are capable of sustaining the ordeal for a proportionately longer period of time than others. There may be an individual or two such as those referred to in the Psychology of Sex of Havelock Ellis, but they form the exception which only proves the rule. Even here the time can be measured within one-tenth of a second. Four minutes' space in the rotation of the orbit of the earth means the progress of a degree in the movement of the Zodiac, as a result of the Earth's motion on its axis and the time taken up by the process can be verified, and the degree of the zodiac therefore ascertained. We propose to deal with the combinations of planets that would yield the fructification of the seed taking root in the female organ and the rules governing such combinations that contribute to the full growth of the vital

unit. The said rules will also point out the particular time of cohabitation which has produced the fact of impregnation. There is as much divergence of opinion between the views of various writers on the calculation of the correct birth-time, as there are authors to explain those views, but they are all agreed that the time of entry is an actual fact and is not based on any inference derived from unverified data, provided that time is ascertained with due regard to the correctness of the clock or accuracy of a timepiece. Those rules form as it were a guide to those people who lead the life of a true Arya who marries a woman not to satisfy the wild cravings of his sexual nature but with the sole object of producing an offspring which is to be called upon to perform certain prescribed religious duties for the propitiation of the departed parents and it is not banking too much on their time to make a note of the period of duration the process has undergone. The nativity prepared for that period may be taken as the first chart, which would cover the life of the infant in the womb, so long as it continues its habitation therein, till it bursts out of the depressing chains, that have cribbed it in the narrow world in which it was moving about. Even without any reference to actual facts, the possible time of its entry could be anticipated, provided coitus takes place at certain specific periods, for which charts can be prepared. The rules so deduced may be applied even for other purposes, such as to determine the future of a child that has actually come out of the womb, provided such of the rules as are limited by their very nature in their application to the one inside the womb and which when applied to others would be absurd, are rejected.

The capacity to procreate is determined from the nature and position of the Sun at the time of coitus in the Zodiac and the quality of the sperm from the strength or weakness of Venus whereas the ability to conceive and to generate the ova necessary for the vital growth of the sperm is ascertained from the strength of the Moon and the position of Mars in the said Chart. On the basis of the position of these planets, certain definite combinations are found to yield child-bearing results, provided coitus is performed at a particular point of time. This is supported by the authors of Dasadhyayi and of Saravali. Sounaka has elaborately dealt with it in his Hora.

Instances are not wanting to substantiate the proposition enunciated above in our puranas. One is reminded in this connection as to the historicity of the origin of the great sage Vyasa, the famous author of the puranas and of the great epic of the *Mahabharatha*. Parasara was just crossing a river in a canoe and as it was moving along the sage looked up the sky and noticed the position of the stars, and was reminded of the peculiarly happy combinations of the several stars and planets, which called forth to his mind the possibility of the future greatness and glory of a child, that might be conceived at the moment of such a discriminating Yoga. The idea flashed through his mind, the proximity of a sufficiently developed material of a soil to receive the seed was a temptation, that was at once irresistible and strongly inviting; the disparity in age and the distinction of caste were equally forgotten, nature's promptings were answered and the result was the genesis of Vedavyasa. The history of Thunchath Ezhuthachan, the father of Malayalam literature, is also of the same character. We have also other examples of a similar type as illustrated by the history of Salivahana. Many such examples may be quoted from ancient puranas.

If the planets above-named occupy Upachaya houses from the rising sign at the time of coitus, they facilitate conception, as a result of such coitus. The same result comes to happen if Sun and Venus occupy the Apachaya houses of the male horoscope, and when Moon and Mars occupy the said houses from the rising sign of the female horoscope. In the case of the latter rule, the planets should also possess their own Navamsas.

If the Sun occupies a movable sign at the time of conception delivery will take place at the 10th month, if it is on a fixed sign on the 11th month and at the 12th month, if it chances to be a double sign. Some are of opinion that the above principle holds good when the Sun occupies the rising sign at the time of conception. To determine the exact time of delivery we have to note the strength, nature and quality of the rising sign with the Shadvargas and their characteristics. The birth star or Janma Nakshatra of the native will be the 10th Nakshatra counted from the Star, through which Moon passes at the time of conception. This means, in other words, that the Janma Nakshatra of a native can give us a clue as to the quality of the Nakshatra at the time of conception, which is the 19th Nakshatra counted from the former. Badarayana holds the view that the 7th sign from the sign of conception is the rising sign of the baby at birth, and the star denoted by the Moon is the same in both cases. This view is in direct contradiction with the view noted above. We prefer to follow the rule, which has been accepted universally, and which gives us uniformly correct results as is given below. Find out the Dwadasamsa of the longitude of Moon at the time of conception and note the number; the same number counted from Mesha will denote the sign into which, when Moon makes its entry in its circular motion in the 10th month, delivery will take place.

A slight difference of opinion is indicated here also. After ascertaining the Dwadasamsa of Moon at the time of conception, note the said sign, and from there, count the number of Dwadasamsa covered by the Moon, the result will point out a sign through which, when Moon passes, there takes place the delivery of the woman. If by the application of both these methods the same result is obtained, we can be doubly sure about the time of delivery and the same may be fixed as the birth time; if they both do not tally the former theory may well be accepted and preferred as a guiding principle. The number of minutes covered by the Moon by its longitudinal position will determine the exact Nakshatra by the application of the Rule of Three. When the rising sign at conception has a Navamsa at Makara or Khumba and the 7th house is occupied by Saturn, birth will take place only after 3 years of pregnancy; similarly if the rising sign holds a Navamsa of Kataka and Moon occupies the 7th house from the rising sign, the pregnancy will cover a period of 12 years. Though some of these combinations are very rare, instances are not wanting to illustrate these rules.

If the rising sign is a day sign, the delivery will necessarily take place during day time and if it is a night sign, naturally at night. The day signs and night signs have been fully dealt with in a previous chapter.

When you locate by this process the time of day or night, it is easy to find out the actual minute of the time of delivery from the number of minutes actually passed by the longitude of the rising sign.

From the data given above, we can also ascertain the Shadvargas of the rising sign as well as their Drakhanas in particular.

Again we may argue that the purpose for which a panchangam or Ephemeris is prepared year after year is to anticipate by means of early calculation the probable auspicious moments for the performance of religious rites as well as other ceremonies to be performed for worldly purposes. Special days are considered beneficial for lending money and several hours are rejected as calamitous for any serious undertaking. Muhoorthams are determined from a consideration of the transits of planets towards particular signs.

CHAPTER VII

INFANT AILMENTS

In this chapter is given an outline of the signs and the planets that have the capacity to inflict death, on account of their co-ordinate position in the Zodiac, the former being subject to the affliction of Jupiter or Saturn during their transit through them, the latter exercising their influence against each other by means of aspects. A knowledge of this portion of the science is more essential than anything else as it is mainly concerned with the fundamental aspect of our existence, for without this vital principle one may possess any number of Raja Yogas to no purpose.

Astrologers are all agreed that there are 19 major combinations which contribute to the death of the infant within a year of its birth, and they have to be mainly considered before an attempt is made to record any future directions.

If the rising sign is aspected by evil planets and the time of birth happens to be the close of a lunar day, the final point of a Nakshtra, a sign or Navamsa, a solar day or night, the child is destined to expire immediately after birth. When the time of delivery synchronises with an outburst of thunder in the sky, or the visitation of an earthquake, or the shooting of a comet or some such terrible portent, it is a sure indication of the early expiry of the child. Much the same thing happens when more than two evil planets occupy the last Navamsa of any one of the signs, and the time of birth is governed by the hora of Moon and verges on the setting of the Sun. Other combinations leading to a similar result are as follows :—

(1) When each of the kendra houses is occupied by an evil planet, and Moon is in conjunction with any one of them.

(2) When the rising sign is Scorpio with all the evil planets occupying the houses within 180° made up of the 90° on either side of the ascending degree and good planets are found to occupy the remaining 180° of the Zodiac.

(3) When two or more malefic planets are located in the 6th and 12th houses from the rising sign or in the 2nd and 8th houses or 2nd and 12th houses from the said sign.

Instantaneous death is also caused when malefic planets occupy the rising sign and the 7th house from the same and Moon is in conjunction with evil planets with no favourable aspects from benefic planets or when

debilitated Moon is found in the 12th house and more than two malefic planets occupy the rising sign and the 8th house with no benefic planets in the kendra houses.

The child dies within one year of its birth when there are any of following combinations :—

(1) When Moon occupies the last Navamsa of a sign unaspected by a benefic planet and evil planets occupy the trikona houses at birth time.

(2) When the rising sign shoots out with Moon within its fold with an aspect of evil planets from beyond 180° or when Moon occupies the 6th or 8th house with evil aspects.

A combination known as the Seetha-Rasmi Yoga often leads to a similar result and causes the infant to die young. Such a yoga is formed when Sun, Moon, Mars and Saturn occupy the rising sign, the 8th house, the 12th house and the house occupied by Jupiter not necessarily in the order above mentioned, and there is no aspect to any one of these by a powerful Jupiter or when Moon occupies the rising sign, the 5th, 7th, 8th, 9th, or 12th house in conjunction with an evil planet and there is no aspect or conjunction to this Moon by powerful benefic planets. Early death is also indicated when weak Moon is found to occupy the rising sign and evil planets occupy the 8th house and the kendra houses or when weak Moon occupies the 4th, 8th or 7th house from the rising sign and evil planets flank the said Moon on either side of the said position. For the same reason the occupation of the rising sign by Moon with malefic planets on either side of the said sign while the 7th and 8th are occupied by evil planets without any benefic aspect from a powerful planet leads to the unhappy death of both the mother and the child soon after birth.

The abovementioned effects come to pass either when benefic Moon with malefic aspects enters the sign occupied by the most powerful of the evil planets in its daily motion or when it approaches the sign of its occupation at birth or when it enters the rising sign in its circular motion round the Sun when the Sun occupies any one of the following signs, namely, Mesha, Vrischika, Makara or Kumbha, and secures an evil aspect and the said house happens to be the 10th one from the rising sign, or when any one planet occupies the 8th bhava and Moon is in a kendra house in proximity to the lord of the 8th house, the child dies immediately after birth. When Sun and Mars occupy the 7th house from Moon and Rahu occupies the rising sign the child dies in 10 days. The child dies within a month when Vrishabha and Tula chance to be the 8th house and are occupied by the Sun, Mars and Saturn. If Vrishabha and Tula happen to be the 8th house from the rising sign, and an evil planet is found posited in the same with a single bad aspect, the child dies in a year. When Saturn occupies Mesha and Vrischika while in retrogradation and is aspected by Mars and the said sign happens to be a kendra house or the 6th house or the 8th sign, the child dies within two years. If Mesha and Vrischika happen to be the rising signs and are occupied by Jupiter which in its turn is aspected by weak Moon and other evil planets with no aspect from Venus, the child dies within three years. When Mercury is found in Kataka with an aspect from Moon while at the same time the said sign happens to be the 6th or 8th house from the rising sign, the child dies within four years.

We have seen that the Zodiac is composed of 360 degrees, which may be divided into two halves—the oriental signs consisting of the 180° from the 10th cusp to 4th cusp via ascendant, and the occidental signs consisting of the other 180° from 4th to 10th cusp via 7th house. If all evil planets are found in the oriental signs and benefic ones occupy their counterpart (the occidental signs) while Rahu is just rising, the child born in such yoga dies in five years. If Venus aspected by Jupiter occupies Kataka or Simha, while either happens to be the 6th, 8th or 12th from the rising sign, the child dies in six years. If any of the fixed signs except Vrishabha happens to be a rising sign and Rahu occupies the said sign with an evil aspect, the child dies in 7 years. When Mars and Moon occupy the rising sign and Sun remains in the 7th house, the child dies within 8 years.

OF DEFORMED CHILDREN

When the rising sign happens to be Leo and Sun rises on the horizon along with the sign and obtains the aspect of Mars and Saturn, the child will be blind in the right eye; likewise if both Sun and Moon are in conjunction as above then both the eyes would be without vision, while both of them with an aspect from Jupiter create only partial blindness. Whichever may be the rising sign, if the Sun occupies the 12th house from the same, the child though born with a clear vision in the right eye becomes blind in after-years in that eye, whereas Moon produces the same effect to the left eye but with favourable aspects from benefic planets they minimise the evil effect of the yoga so formed. When Bhavas 2, 6, 8, 9 and 12 are occupied by Sun, Moon, Mars and Saturn in any order, the most powerful of these planets will cause disease to the eyes due to bile and wind and destroy the same.

When evil planets occupy the 3rd and the 9th houses without any aspect from a benefic planet, the right ear would become devoid of hearing, and conversely when the same yoga happens as regards the 5th and 11th houses the left ear shares a similar fate. When all the four houses mentioned above have an even distribution of all the evil planets and none of them commands the aspect of Venus, Mercury or Jupiter, then one gets stark deaf.

Evil planets occupying the 7th house from the rising sign with no aspect from a good planet affect the teeth of the native, and they lose their beauty and charm and are liable to be affected by pyorrhoea. This is more pronounced in the case of females. In man they produce malformation expressive of a forbidding exterior.

Sun and Mars	—Are karakas of constructive energy or pitta.
Moon	—Circulating and fluid energy (Vayu & Kapha).
Mercury	—A combination of all these.
Jupiter	—Phlegmatic.
Venus	—Kapha (fluid) and Vayu (circulating).
Saturn	—Circulating energy.

If any of these planets is afflicted, that is to say unfavourably disposed towards the native, it creates a disturbance in the energy represented by the same and as a result disorders pertaining to such energy will be caused.

CHAPTER VIII

ON THE COMBINATIONS THAT WOULD DESTROY THE EFFECTS OF ARISHTA YOGAS

The malefic yogas adverted to in the previous chapter, however powerful they may be in their capacity to produce the destructive effects, will be greatly modified and neutralised by the activities of other combinations superior in force and mightier in potency and if any-one of the latter combinations is available in the chart, there is no need to refer to the intricacies outlined in the previous chapter. Two such combinations that recur to our minds are : When the lord of the rising sign is strong and powerful and occupies a kendra or trine house with an aspect from good planets, or when Jupiter occupies the rising sign with excess of cheshtabala, or any one good planet occupies a quadrant house other than the lord of the 8th house or when both Lagna and Moon have good aspects—these combinations have the capacity to destroy any kind of arishta bala yoga. The said effect is also produced when the several planets are posited in their own houses and Rahu occupies 3rd, 6th or 11th house from the rising sign or when any one of the signs—Mesha, Kataka or Vrischiga—happens to be the rising sign and Rahu is potentially posited therein with benefic aspects, or when Moon is approaching the farthest degree from the position of the Sun and commands the aspect of all the other planets, or when it occupies the 3rd degree of Vrishabha which also happens to be the 180th degree removed from the Sun and attracts to itself the aspecting range of Venus possessing at the same time a friendly Navamsa.

We have already dealt with the potency of the strength of the little luminary, which is supposed to be the karaka of our physical structure. The one principle we have to bear in mind is that the position of Moon should be very strong and uninfluenced by any malefic aspects. That is itself a sure indication as to the insurance of health and physical capacity of the individual.

The effect of arishta yogas will be destroyed in the presence of the following combinations :—

(1) When the 6th, 7th and 8th bhavas from Moon are occupied by good planets and no evil planet is found in any one of these houses, or when Moon is in combination with good planets and occupies the drekkana of a good planet.

(2) When Moon occupies the dwadasamsa of a good planet or the sign of a good planet and has the aspect of the lord of the rising sign or when Moon occupies the house of an evil planet but is aspected by the said evil planet with no other aspect towards the same—these combinations are a sufficient guarantee for neutralising the malefic effects mentioned in the previous chapter.

(3) When the lord of the house occupied by Moon acquires the aspect of a friend or a good planet or when the said lord occupies the rising sign and is aspected by all the other planets or when Moon occupies any of the upachaya houses from the house occupied by the lord of the rising sign, the effects of the combinations noted in the previous chapter will be destroyed.

(4) Every kind of arishta yoga and its malefic effects will be destroyed if the 12th house from Moon is occupied by Mercury and Venus and the 11th house contains evil planets while the 10th is covered by Jupiter. Even if Moon occupies the 6th or the 8th house at the time of birth there will be no danger to the child provided the child is born during the day on a dark fortnight or during the night on a bright fortnight.

(5) If full Moon occupies his exalted house and has the varga of a friend or his own varga and is aspected by a good planet with no aspect or conjunction of a malefic planet while at the same time it commands the aspects of friendly planets, such a combination has the capacity to destroy the evil influence of arishta yogas.

(6) If full Moon occupies the varga of a friend or of a good planet or his own varga or is exalted or is aspected by planets which are lords of friendly vargas or by powerful good planets, the effect of arishta yoga is destroyed.

(7) If all the good planets occupy the 2nd and 12th houses from Moon or the rising sign, or the 6th, 7th and 8th house or the kendras and trikonas, that has also the capacity to destroy diseases of the young.

There are two yogas which have the power to kill the native in the 32nd year of his existence and they are described herein. When the lords of the 8th house from the rising sign and the Moon occupy the kendra houses and other good planets do not do so, and the 8th house itself is occupied by any one planet then the native will succumb in his 32nd year. If the lord of the rising sign and of the 8th house occupy a kendra house, weakened and debilitated and both these planets are aspected by evil planets, then the native dies in his 32nd year. Yavana-charya says : " If the lord of the house occupied by a malefic planet, that produces the malefic influence or the lord of the navamsa sign of the said planet happens to be a good planet and it occupies the house of a good planet, while at the same time it secures the aspect of a benefic planet with the additional strength of chestabala, that planet has the capacity to destroy this Dwa-trimsat yoga ".

If Jupiter occupies a kendra house from Moon, it will destroy the said effect and confer a distinct yoga called " Gaja-kesari."

CHAPTER IX

ON THE DURATION OF THE LIFE OF A HUMAN BEING

Longevity may be dealt with under three heads. Those that die young, those who live to a middle age and those who continue to live further on to a ripe old age. When four or more of the major planets occupy the first four houses commencing from the rising sign the native lives to a good old age, and when they so occupy the four houses commencing from the 5th the native lives upto a middle age while if they so occupy the rest of the houses commencing from 9th the native is shortlived. When all the evil planets inclusive of the lord of 8th house and exclusive of the lord of the rising sign, occupy the kendra houses the infant dies young. When these planets occupy the apoklima houses they confer long life upon the native. Conversely, if the other planets excluding those above mentioned occupy kendra houses they confer long

life upon the native, while in apoklima houses they cut short the life of the infant. If all planets are posited in panapara houses, middle age is attained by the native.

If the lord of the rising sign or of the house occupied by Moon happens to be a friend of the planet Sun the native lives long, if an equal he lives upto middle age, and when he happens to be an enemy the infant dies young. If the lord of the rising sign or the lord of the navamsa of the said sign is related to the lord of the 8th house or to the lord of its navamsa as a friend the native lives long. Similarly if the lord of the sign occupied by Moon or the lord of the navamsa of the janmarasi is related to the lord of the 8th house from the same or the navamsa lord of the 8th house as a friend, the native lives up to a long life. If in either of these cases mentioned above they happen to be equals the native lives up to a middle age, while if they chance to be enemies, the native dies young.

One other mode of calculating the duration of the age of an individual may be described. Arrange the lords of the undermentioned signs as follows :—

Lord of the rising sign	—	Lord of 8th sign
Navamsa lord of the rising sign	—	Navamsa lord of the 8th
Lord of the sign occupied by Moon	—	Lord of the 8th sign from Moon
Navamsa lord of the lord of the rising sign	—	Navamsa lord of the lord of the 8th house.

If the former is more powerful than the latter in the same line, then the native lives upto a ripe old age. If they happen to be equals then he lives upto middle age and when they chance to be enemies as between themselves the native dies young. Each pair in the above series gives rise to a separate yoga with the characteristics noted above.

Generally speaking, if all the planets mentioned above are powerful and strong and particularly the lords of the 8th houses mentioned above in para 4, are fully powerful, the native lives up to a ripe old age. If they are moderately powerful, the native lives up to middle age, and if they are weak and powerless the native dies young.

If the numerical value of the rays of all the planets are added together and the sum so obtained yields a figure more than 25 then the native will live to a long age ; if it is below 15 he dies young and if it is between 15 and 25 he lives up to middle age.

To find out the numerical values of the rays of the planets proceed as follows : Add up the Cheshta bala and Uchha bala and divide the sum so obtained by 10 and add one to the quotient. That is called the strength of the ray of the planet or its numerical equivalent.

If the number of bindus in the rising sign according to Samudhaya ashtavarga is greater than that of the 8th house from the said rising sign or the number of bindus in the janmarasi is greater than that of the number in the 8th house from the said janmarasi, then the native lives upto a ripe old age, when they are equal each to each, he lives up to middle age, while if the number is smaller than that of the latter series, the native dies young.

If the lord of the 8th house occupies the kendra house and is very strong viz.: stronger and more powerful than the lord of the rising sign, and evil planets are found posited in the 8th house and the 12th house, his life is short-lived. If both are equal in strength he lives to a middle age. If the lord of the 8th house is weaker than that of the lord of the janmarasi then the native lives upto a ripe old age, when it is equal to the lord of the rising sign the man lives to an old age, provided he performs many good actions and pious deeds with a willing heart and reverent attitude.

ON LONGEVITY

The planet that gives a true index to the duration of the life of a human being is principally the Moon. It is considered to be the root or the fountain head of all strength, because we have already noticed that it is the Karaka of our physical structure. When one is physically strong, there is little chance of any outside organism entering one's blood to sap the vitality one possesses, Jupiter comes next in rank as he has control over the Jeeva or life principle. The lord of the rising sign is considered to rule over the general prospect of the human being which is but a composition of the physical atom intertwined with that of the psychical monad or jeeva. If these three factors are powerful in the radical chart, longevity may be predicted with ease and any number of evil combinations cannot affect their combined influence. The strength of these various factors depends largely upon the angular positions obtained by them at birth. If there are no evil planets in Kendra houses and in the trine ones and in the 8th house as well, and if Jupiter and Lord of the rising sign occupy a Kendra house, the native is bound to live to a century. Almost the same limit is reached if the lord of the rising sign occupies a Kendra house and is free from the aspects of evil planets, possessing at the same time the full aspect of benefic ones. A powerful Jupiter is potent enough to destroy the evil effects of every other malignant planet. An angular position is best suited for the acquisition of maximum strength in this respect. Venus and Mercury are both proportionately powerful but the effect of their influence varies by 2 to 1 respectively. Jupiter's position in the rising sign with excess of Cheshta bala is conducive to the destruction of every kind of malignant influence.

If the rising sign and moon are strong and are in conjunction with or aspected by good planets, and their lords are posited in regular angular points, while the 2nd and the 8th are influenced by a range of benefic planets, long age is assured. Evil planets occupying 3, 6, 11 with Jupiter in the rising sign and lord of the rising sign and Moon being in conjunction produce a similar result. The occupation of an angular point by the Lord of the Rising Sign ensures certainty of old age, while the same Lord in conjunction with Moon in a Kendra position with respectable strength or in the 11th house lead to an assurance of a long lease of life.

Gargya holds the view that if the native is born during the day and Sun occupies the 11th house, all the evil influences will be destroyed and if the birth time happens to be night, while the position of the Moon happens to be in the 11th house, such influences are easily wiped out.

Good planets in Kendra, trine and cadent houses, such as 2, 8 and 11, evil planets in 3, 6 and 11 ensure long life and when both good and evil

planets occupy other houses, there will only be disease and death. Gulika in the 8th destroys the infant in spite of all other happy combinations. The capacity to cause the greatest harm to the infant is inherent in this planet. An aspect or conjunction in relation to Saturn is indicative of positive danger. With Saturn's Varga he becomes extremely powerful and dangerously active. A combination of all these qualities necessarily brings about the extinction of life.

CHAPTER X

THE COMBINATIONS FOR LONGEVITY

In a previous chapter, we have considered in detail, the three divisions into which human beings can be classified from the point of view of the duration of the period of their existence. We have also pointed out in the same place as to the kind of horoscopes that indicate short life, middle life or those that come under the extreme type claiming in full the whole period of 100 years. The importance of this chapter consists in the fact that if any one of the yogas given hereunder is found in the chart, that combination will have the potentiality to override the effects of all the different yogas mentioned in Chapter VII. In the succeeding pages we propose to give the details of such combinations as are sure to produce such influence on the native regardless of other considerations.

When the lord of the rising sign or of the Janmarasi is not aspected by a good planet and is in conjunction with Sun, with its consequent combustion, and evil planets are found in Kendra houses, the child born in such a yoga can live only for a period of 20 years. If Sun and Mars occupy a movable sign, which happens to be the rising sign and Jupiter exercises its influence from the 10th house, with Moon in Trine to the rising sign, the same effect is produced. When Moon occupies the 6th or the 8th house from the rising sign, and when the 8th house from the rising sign or from Moon, is occupied by evil planets, and when Apoklima houses are influenced by good planets, the same result is produced.

COMBINATIONS THAT PRODUCE DEATH IN THE 22ND YEAR

When the rising sign happens to be Dhanus and Jupiter is rising on the horizon, and is aspected by Saturn or Rahu either of them coming up the horizon point and the 8th house is occupied by any one planet, the child dies in its 22nd year. Jupiter and Venus rising in the horizon when Mars and Saturn occupy any trine house, with Moon completely bereft of all strength, produce a combination that deprives the infant of its life within 24 years. A weakened Moon in a position of debilitation, which happens to be the 8th house from the rising sign, possessing a Navamsa, which is also equally debilitated, will necessarily lead the native to an early grave, but if it secures the aspects of Mars and Saturn, it does not live for more than 25 years. If the lord of the 8th house occupies the rising sign or any of its trine houses and the lord of the rising sun occupies the 8th house with malefic aspects, the native does not live for more than 28 years. If these planets have any attraction from good planets, death happens to be of an unnatural kind.

If the longitude of the rising Sign is added to that of the Moon and the resulting longitude indicates a Kendra house or points to any position in the 8th house from the rising sign and an evil planet is found located therein, the child dies in its 27th year. Longitude of the rising sign means Lagna Sputa. If the Sun, Moon and Rahu occupy the rising sign, the child dies in its 28th year and if in this combination Jupiter occupies the 12th house in addition, death is certain.

If evil planets occupy the 2nd and the 12th houses and Jupiter is posited on the 7th or the 8th in combination with Rahu, it does not live for more than 30 years. If a weak Moon is found posited in Kataka and the lord of the 8th house occupies a Kendra while the 8th itself contains an evil planet and the lord of the rising sign is without any power then the boy does not live beyond 30 years. If the lord of the rising sign occupies its own Navamsa in conjunction with an evil planet and a trine house contains Sun and Moon and one of the Kendra houses is filled in by the lord of the 8th, then the child dies in 30 years.

If an apoklima house is occupied by Moon with a malefic aspect in conjunction with the lord of the rising sign who happens to be malefic by nature, the native dies in his 32nd year. If Jupiter and Venus are in conjunction and both of them occupy a Kendra, and lord of the rising sign occupies an Apoklima house with an evil planet and birth time happens to be the time of sunset, then the child does not live beyond 36 years.

If Moon and Mars occupy the rising sign while Kendra houses along with the 8th house are devoid of any good planets and Gulika is in the rising point of the horizon, the child born at this moment does not live beyond 36 years.

When the lord of the 8th house occupies a Kendra which happens to be a fixed sign and there is a good aspect to the 8th house available, the native will live for 40 years. If the lord of the 8th house occupies a Kendra and Mars occupies the rising sign, Sun the 3rd house and Saturn occupies the 6th, the child born in such a combination lives up to 44 years. If Moon with an evil aspect occupies the rising sign with Vargottamamsa and intrinsically good planets are weak in strength, the child lives up to his 48th year. When the Navamsa of the rising sign happens to be the lord of the 8th house and vice versa while the lords of the rising sign and of the 8th house are in conjunction with evil planets, the native dies in his 50th year.

If an infant is born in a double sign and Saturn occupies the rising sign and Moon is in the 8th house or the 12th house, it will live for 53 years. If an infant is born when the lord of the rising sign occupies Saturn's Navamsa and the Moon in conjunction with the lord of the 8th house occupies the 6th or the 8th house or the 12th house, it will live for 58 years. When the lord of the rising sign, the lord of the Janma Rasi and the lord of the 8th house occupy Kendras and Jupiter does not occupy either a Kendra house or the rising sign itself, then the child lives up to his 65th year. When the Sun, Moon, Mars occupy the rising sign and Jupiter occupies a Kendra and Moon is found in the 5th or the 12th, it lives for 70 years. If Moon and Jupiter occupy the 4th house and a powerful lord of the rising sign occupies the 11th house and a good planet passes through the 10th house at birth time, the child will live for 80 years. The Sun, Mars and Saturn have their Navamsas in a

movable sign, Jupiter and Venus have their Navamsas in a fixed sign, Moon and Mercury occupy Navamsas in a double sign, a child born in this Yoga lives up to 100 years without any ailment whatever.

When Kendras are free from evil planets and Trikonas are likewise so and the 8th house is also free from their influence and Jupiter and Venus occupy a Kendra house, the native lives up to a period of 108 years. Venus occupying the rising sign when Jupiter is in a Kendra and the 8th house is free from the influence of an evil planet, the child lives like a Deva for a full ripe old age.

When no evil planet occupies a Trikona house or a Kendra house, then also like Devas, the native will live for 100 years. When Venus and Mercury occupy the rising sign, and when the other planets occupy the 3rd, 6th and the 11th houses, then the native will live for a countless number of years.

CHAPTER XI

TO DETERMINE THE TIME OF DEATH

Death may occur at any time within the first 30 years after birth for those who are said to have only a short span of life and the whole period is one of anxiety to both the parents and their relatives and for those said to live up to middle age, the period of anxiety comes in between the 30th year to their 60th year within which period they are likely to die, and those who are destined to live to a ripe old age, the period of anxiety commences from the 60th year onwards. If it is possible for us to ascertain from the horoscopes, the category under which the same could be classified, the other question that remains to be answered is to postulate the critical period within the said period of allotment when serious calamities may be expected for the native. Parents may be anxious about their children, married persons would be solicitous about the health of their partners, sons may feel upset over the threatened calamity to their parents at that particular moment.

It has been said that man lives up to an age of 100 years under normal conditions, but experience shows that generally he does not live to complete even 90 years. And that age is found to be the maximum period allotted to him at any rate at the present day, and consequently we have taken 90 years as the standard age of an average human being. The normal period for the total range of the Kali age is 100 years. That is to say when the age of Kali started the normal human being lived for 100 years. As it has now advanced nearly by 5,000 years a reduction has to be made in proportion to the progress of the age, which works out to 90 years. These may be divided into 3 classes ; the first covering a period of 30 years, the 2nd from 30 to 60 years, and the 3rd ranging over 3 times the period denoted by the 1st.

An outline of the signs and their Trikonas which have the capacity to inflict death when they come into contact with Jupiter and Saturn during their transit through the Zodiac within their respective periods and of the planets that have the power to inflict death independently of the particular signs during their dasa periods and the circumstances under which such influences are produced, are being treated below. A knowledge of these is more essential than anything else, as it is concerned

with the vital part of our existence, for without life, there is no virtue in one possessing any number of Raja-yogas.

When Saturn comes to pass through the sign occupied by Gulika or its Trikona signs in the Radical chart, during his circular motion round the Sun, persons born at night may expect their death; and when it passes through the 7th house from those signs persons born by day may expect their death. Saturn, it may be noted, takes 30 years to cover the 12 signs signified by the Zodiac and normally he occupies a sign for two and half years. So also, death may be expected at any one of the following periods:

When Saturn passes through the Navamsa Rasi or the Trikona rasis of— (1) The lord of the sign occupied by Moon.

(2) The lord of the 8th house from that occupied by Moon.

(3) The lord of the Drekhana of the Moon, or

(4) The lord of the 8th house from Moon, or

(5) The lord of the Drekhana of the 8th house,

(6) Gulika, or (7) Moon, or of Saturn itself.

The most dangerous period is that denoted by the Navamsa sign of the lord of the rising sign or its Trikona or the 6th or 8th house occupied by Sun or the Trikona houses of the latter; when Saturn passes through these, death may be anticipated by the native. If the longitude of the lords of the 6th, 8th and the 12th houses are added together and the sum so obtained will give us a point in the Zodiac after proper reduction when a reduction is needed that point may be marked as a significant finger post. For example :

	s.	d.	s.
Long. of the Sun in a horoscope ..	3	4	20
Long. of Venus in a horoscope ..	3	28	30
Long. of Lord of the 12th ..	9	2	10
Total ..	16	7	0
As the Zodiac consists only of 12 signs, we may reduce the figure obtained above by 12, and we get ..	4	7	0

i.e., 7 d- Simha.

Similarly if the longitudes of the lord of the rising sign, of Gulika and of Saturn are added together, their sum would yield a figure which after proper reduction may also point to a similar significant degree in the Zodiac; when Saturn passes through this point also, there will be a likelihood of the native losing his life.

If the Suddha Pinda obtained after calculating Saturn's Ashtavargha, is multiplied by the number of bindhus in the house occupied by Saturn, or by the bindus in the 8th house, or by No. 7 and divided by 27, and the remainder that is left after such division will refer to a nakshatra counted from Asvani which when being crossed by Saturn may lead to a likelihood of death being caused.

Ashtavargha and Suddha Pinda have already been explained in Chapter 13.

TRANSIT OF JUPITER

When Jupiter passes through any one of the 3rd, 5th, 6th, or 11th houses from the house of occupation of Saturn at the time of birth for which there is no aspect of Jupiter, there is a likelihood of death being caused. The same calamity may happen when Jupiter passes through the house occupied by lord of the 8th house, from rising sign or Moon, the Navamsa rasis of both or their trines or the houses occupied by the lords of the drekhana of the 8th house from the rising sign, or Moon or the Navamsa houses occupied by the Drekhana of the rising sign.

Death also ensues while Venus is posited in the 6th or the 8th house with an aspect of Saturn at birth and Jupiter passes through the rising sign or the Jenmarasi or their trikona houses in its revolution through the zodiac. When Jupiter passes through the houses occupied by the hour planet at the time of birth or the planet of the sub-period of the hour planet at which birth takes place, then also death ensues.

When Jupiter passes through the 8th house or the 6th house from the sign occupied by Saturn or their Trikona, then it will be time for the death of the individual. The longitudes of Jupiter, Saturn, and Gulika when added together will yield a point at the Zodiac through which when Jupiter passes in its circular journey death may be expected. Multiply at random the longitude of a favourite planet of yours by 30 and 60, and reduce the same into minutes, and place the same in 2 places. Divide one of these figures by 2,400, with the remainder multiply the degree placed on the other side and divide the same by the Sun's Bagana (432,000). The quotient will be zero and scratch it, let the remainder be multiplied by 12, 30, and 60 respectively, and divide it by Sun's Bagana, the quotient will determine the sign, the degree and the number of minutes required. When the particular planet under consideration passes through that particular point in the sign, there will be death.

If at the time of birth the Sun occupies a movable sign and Sun enters the sign occupied by the lord of its Dwadasamsa or any of its trikona houses, there may be an indication of death; if the Sun is in a fixed sign at birth and it enters the sign occupied by the lord of the 8th house or its trikona houses or when it occupies a double sign at birth and it enters the Navamsa house of the lord of the rising sign, or its trikona houses in its yearly transits round the zodiac, then death may be expected to happen. When Sun passes through the Navamsa sign of the lord of the 8th house, or its trine houses or the jenmarasi of the native or the 7th, 8th or 12th houses from the same or any one of these houses there may be an indication of death. The same result is anticipated when it passes through the house occupied by the lord of the 8th house from this Navamsa. Find out the longitude of Sun and Rahu and reduce both of them into minutes, and multiply these and divide the product by 21,600, the balance will be found to be in terms of minutes; add this to the longitude of the Sun reducing the former to signs and degrees; the sign you obtain is significant in the sense that when Sun passes through that sign the contingency we refer to may come to pass. When Sun passes through the sign occupied by the lord of the 8th house or its Dwadasamsa, or the trikona of both, there will be an indication of death. The sign obtained by addition of the longitudes of Sun, Saturn and Gulika or of those of rising sign and Gulika or the Navamsa signs of the latter two planets and signs indicated as a result of the above

two processes are significant in the sense that when Sun passes through them in its monthly rounds, death may be caused.

When Moon enters any of the following signs, time of death is indicated.

(1) Sign occupied by the Sun.

(2) By the lord of the 8th house.

(3) Sign obtained by the addition of the longitudes of Moon, Saturn and Gulika, or

(4) Any house which is evil to Moon in relation to its position in the radix.

A house becomes inimical to Moon when it happens to be the 2nd, 4th, 5th, 8th, 9th and 12th house from the house of its occupation. When you count the 64th Navamsa from the Navamsa sign of the Moon or of the rising sign that sign indicates the death of the individual at the time of its rise above the horizon. The same result is indicated when the 8th sign from the rising sign or Moon becomes visible on the horizon, or when the sign that has the least number of bindus in the Samudhaya Ashtavarga becomes visible on the eastern horizon, it produces that result.

Samudaya Ashtavarga is treated in Chapter XIII.

When the longitudes of Gulika, Moon and rising sign are added together, the resultant sign is indicative of the death at its rise. Whichever sign happens to become the enemy signs of the various planets, those signs contribute to the cause of death of the native when these enemy planets pass through those signs and their Trikonas. Subtract the longitude of Mercury, the son of Moon, from that of the Sun, the Pitrikaraka. The remainder will yield a sign by which when Moon passes, the death of the father may be expected to take place. It may also happen when Moon passes through the Navamsa of the said sign. In the same way if we are to determine the death of an individual or his relation by reference to the position of a particular planet in the horoscope all that we have to do is to subtract the longitude of the son of that planet from that of the karaka planet, and the balance would indicate a longitude in the zodiac corresponding to a sign through which sign or its Navamsa sign, when the particular planet makes a transit, death of the said person may be anticipated. Sun's son is Saturn. The son of Moon is Mercury. As for the sons of other planets, the following rules may be followed for their determination. Count from that particular planet (about whose son you are going to determine) up to Saturn whichever number you obtain, count that number from the date referred, to the number obtained above. That will indicate a day. The lord of the sign occupied by Gulika on that date is the son of that planet on that day. Let us suppose that we have to determine the place of the son of Venus on a Sunday. When you count from Friday to Saturday you get No. 2 from Sunday to Monday. The lord of the sign occupied by Gulika on that day becomes the son of Venus. The sons of other planets may be determined likewise. Ardhaprahara, Kala, Yamakandaka, Yamasukra, Gulika, these 5 are the sons of the 5 planets. If it is night time then they are the signs of the 5th day's planet from the day planet about whose son we are trying to determine.

A second method is also given below by which the death of parents or other relations may be determined.

In order to find out the death of a particular relation of yours, follow the simple method. Prepare the Suddha Pinda of the karaka planet of that relation, and find out its actual strength (all the strength of the bava, indicated by that relation) and multiply the said Pinda by 7 and divide the product by 27, you get a remainder after omitting the quotient. Count that number from star Aswani. You will arrive at a nakshatra. When the karaka planet passes through that Nakshatra the time of death of that relation is said to synchronise with the event of its transit.

CHAPTER XII

THE YOGAS AND THEIR SIGNIFICANCE

Having been satisfied that the child is bound to live for a reasonable period of years, one is naturally anxious to know what sort of life it is going to lead in this birth and this is indicated by the planets by their position in the chart and by their interaction as between themselves known as the "Yogas". A yoga is formed when one planet or sign is said to be related to another of the same or different species either by an aspect or by a conjunction. They are classified as follows :—

YOGAS IN RELATION TO LAGNA

Excluding the Sun and the Moon there are five major planets generally approved of by eminent astronomers. These planets exercise their influence over individuals born at a given moment of time when they occupy the different signs in the zodiac with reference to the sign that is visible at the horizon at that particular moment. When each of these planets occupies its own or exalted house or moolatrikona house which happens to be a kendra at the same time in relation to the rising sign, a yoga is said to be formed which is productive of immense good to the native. When Mars occupies such a position the yoga so formed is called RUCHAKA yoga. The man born in this yoga will have very thin features, bilious in temperament, angry at times even over trifles, with unsteady habits, but strong, bold and uncompromising, self-willed, wealthy and prosperous with a good reputation behind him.

If Mercury occupies a similar position, the yoga combination is called BHADRA yoga, and one born in this combination will have light black colour, liable to fall a victim to the affection of the three energising forces—Vatha, Pitha and Kapha—very scrupulous in his dealings, clever and talkative, courageous and respectful to elders, a student of arts, learned in Shastras and very long-lived.

When Jupiter obtains that dignity, the yoga is termed HAMSA. He imparts to the native a phlegmatic temperament with pleasant manners sweet enough even to please kings. He will be happy with a fond devotion to duty. He will possess a good voice, courteous manners and a good reputation with moderate wealth and long life.

Saturn in such a position imparts to the native a black lean body with a reputation for shrewdness in anticipating the vile machinations of others, possessing pleasing manners, agreeable to high and low alike. He is bound to become a respected citizen, sometimes the Lord Mayor of

important cities and dutiful to his mother. He will become the owner of vast fields, and cultivate lands and will be dealing in cereals of every kind. The yoga is known as SASA yoga.

The man born at a time when Venus occupies a similar position and thereby secures MALAVYA yoga, falls a victim to rheumatism and bronchial complaints, is very attractive to females and is likely to give himself to every kind of worldly pleasures. He will be fond of music and females, become owner of precious stones, gold and silver, commanding every comfort in retiring rooms, wearing valuable fine clothes and ornaments in plenty.

YOGAS IN RELATION TO MOON

When two or more planets occupy the second house from Moon (excluding the Sun) it is called Sunabha and when they so stand in the 12th house, it is called Anabha and while they so appropriate the 2nd and 12th houses it is known as Duradhura. Many Acharyas hold the view that if there are no planets on either side of the Moon, it is called Kemadruma. Others say that in such a position if any one planet occupies a kendra house from the Moon there is no Kemadruma. Some less reputed authors hold the view that if there is a planet in the kendra house of Moon's navamsa, then also the effect of Kemadruma does not come to happen. The person born in Sunabha yoga is intelligent and reputed, will become a king and earn a lot of money by his own exertions. If not a king one equal to a king, one born in Anabha yoga becomes a lord, will be strong and healthy and good-natured. He will one day become famous and appear in public in smart attire. He is fated to enjoy worldly pleasures of every kind and to possess an even unruffled temper. He who is born in Duradhura yoga will have wealth, carriages and conveyances, good servants and will possess the rare quality of self-sacrifice and will make the most of all available materials for a proper and successful enjoyment of worldly pleasures.

Those born in Kemadruma even in a royal family will be dirty and impure in their habits, stricken with sorrow at times and doing despicable actions. They are wicked and poverty-stricken, subservient to others and naturally inclined to do the duties of a servant.

There are three more kinds of Kemadruma yogas besides the one noted above and we give them below with their special characteristics. If the lord of the 9th occupies the 12th and is without strength and a powerless lord of the 12th occupies the 2nd house and all the evil planets occupy the 3rd house, then Kemadruma arises. One born in this yoga is fond of girls enjoyed by others and will be doing contemptible acts. Their conduct will always be questionable and they get themselves involved in pecuniary difficulties. When Moon, Venus and Saturn occupy kendra houses and Mars the 8th house with the Sun in the 12th, it gives rise to a third kind of Kemadruma as a result of which the native bids farewell to his native country for ever.

When good planets occupy the 6th, 7th and 8th houses from the Moon, a yoga is formed known as ADHI-YOGA. If these planets are weak, the man born in such a state becomes the commander of an army; when moderately strong, the man becomes a prime minister or an executive council member; if they are strong and powerful, the man becomes

a king or one equal to a king. Quite in keeping with one's status in life one enjoys the kind of happiness and conquers his enemies. He continues to live for a long time free from disease with courage undaunted, and happiness undiminished.

One other Yoga that purely depends upon the position of the Moon is known as KESARI YOGA about which something has been said in Chapter II. The man born with Kesari Yoga will be wealthy and distinguished in life. He will bring honour to his family name. He is intelligent and is destined to be the head of a town, village or country, and is likely to live till his 83rd year. A town is a place where men of different castes and creeds congregate and thrive in abundance. In a puram on the other hand Brahmins live in large numbers with the king to support them. Gramam or village is a place where there does not exist a bazar and trade in the ordinary sense of the term.

YOGA IN RELATION TO THE POSITION OF THE MOON

If the Moon occupies a kendra house from Sun, he will be modest and wealthy, will have knowledge, intelligence and cleverness to a small extent; if it occupies a panaphara house, the qualities mentioned above will be found to a moderate extent, whereas in an apoklima house, it makes the man fully powerful in all the above details. When it possesses its own navamsa or becomes the dispositor of a friendly planet and the man is born in day time and gets the aspect of Jupiter or the aspect of Venus if born at night, he becomes wealthy and extremely happy. If there is a good planet on the 10th house from Moon, the man will be prosperous till death and will lead a decent and ambitious life.

YOGAS IN RELATION TO PLANETS

Dhanalakshmi Yoga :—When the lord of the 2nd house occupies the 11th house and vice versa or when they both occupy a kendra house in conjunction, he earns a good lot of money. Excluding the Sun and the Moon, if any planet occupies the 2nd house from the rising sign, it is called su-subha; if it occupies the 12th, it is a-subha and if they are both on either side, it is called Karthari. One born in su-subha is wealthy, very pleasing to females, self-controlled, very diligent, fickle-minded with beautiful speech and is fond of enjoyment and has the potentiality to become a Lord Mayor. Those born in asubha yoga will be fond of using harsh expressions in speech, will adopt deceitful means to effect their purposes, will be sorrowful, having limited intelligence with short life, a stunted body and a shifting and flighty mind, while those born in karthari are very powerful, become foremost in family circle, and are very diligent. If the said yoga is caused by malefic planets, the native will leave his own country and die by fire, sword, poison or spears. If good and evil planets are intermingled by way of conjunction the same result is produced with some moderation.

If the 6th, 7th and 8th houses from the rising sign are occupied by benefic planets without the aspects of evil planets, it is called LAGNADHI-YOGA. If these yoga karakas have any kind of relationship with malefic planets, they confer no happiness to the individual. A man born in Lagnadhi Yoga with benefic planets, becomes a chief minister, a commander-in-chief, a land-holder, with a number of wives. He will be modest and retiring exciting no envy in others, and following

the true path of glory and duty and performing pious actions and will be long-lived in addition. If they are in combination with malefic planets the result will be mixed in character.

If the quadrants from the rising sign are occupied by planets leaving empty houses 8th and 12th and any one planet throws its influence on the 9th by its occupational strength, the yoga is called Parvatha or "the Mountain". The man born in this yoga is very modest and of good conduct and is sure to become a king or one equal to a king. He will be the head of a country or kingdom. If born a king, he will conquer other lands and will leave a name behind him. A new line of descendants in a separate country will come into being after his exit.

YOGAS IN RELATION TO THE SUN AND THE MOON

When the Sun and the Moon occupy a male house and the rising sign partakes of the same quality and the nakshatra of the person happens to be of the male type and birth time falls during the day, the man acquires Mahabhagya Yoga. If it is a female that is so born, the effect will be the reverse. While the Moon and Sun occupy female house or houses and a feminine sign happens to be rising at the time of birth and the star of birth is identified with a female nakshatra and birth falls during night time, the same yoga arises as above. The distinction between a male star and a female star and their classification are given in Chapter XXIV.

One type of Bhagya Yoga has already been treated in a previous page. Another kind is found in a combination in which we find that one of the planets is debilitated at the time of birth and the lord of the exaltation sign of the planet in whose sign the debilitation of the other arises, occupies a quadrant, then he becomes an emperor. If the three good planets occupy the upachaya houses, then the yoga is called Athi-vasuman. If two of the three planets occupy the upachaya houses, it is called Vasuman, and if only a single such planet occupies a similar position, it is called Alpa-vasuman. Consistent with the names assumed by these combinations the man born in Athi-vasuman is highly wealthy, wealthy in Vasuman and least so in the last type in order. If the same three good planets occupy the upachaya house from Moon, then also the same result is produced. But it will not be as strong as the one produced in relation to the rising sign. If there are evil yogas like Kemadruma, or any of the other kinds, the above yogas will destroy the effect of the latter and exercise their influence for the good of the native.

YOGAS IN RELATION TO SUN

If any planet other than Moon occupies the 12th house from Sun, it is called then Vasi, the 2nd from the Sun it is Vesi, if both the houses are occupied it is called Ubhayachari. One born in Vasi Yoga with evil planets, will be wicked by nature, deformed in appearance, prone to much sleep, lazy and indolent by habit, but if strong good planets happen to be the karakas of these yogas, he will enjoy every kind of happiness conceivable. When both benefic and malefic planets contribute to the formation of this yoga, the effect will be mixed—a combination of both good and evil. Effect of Vesi Yoga :—The man will be gentle in gait and fond of using harsh and stinging words, with short sight and great attachment to his relations. He is bold and courageous

and earns money in plenty and spends every pie he earns. These results are produced if malefic planets become their cause. When the yoga is caused by both good and evil planets, the effect will be a combination of both as stated above. If Ubhayachari yoga is caused as a result of the influence of benefic planets, the man will be of a forceful character with vast knowledge and experience with virtuous relations who are always ready to lead one through the dangerous pitfalls of life free from all danger. He will be industrious and will have opportunities to cultivate the friendship of kings. If malefic planets are the cause, the results will be contrary to what is mentioned above and both benefic and malefic planets contributing to this yoga, the result will be a mixture of both good and evil.

CONJUNCTION OF PLANETS AND THEIR EFFECT LEADING TO THE PRODUCTION OF YOGAS

If each of the seven planets occupies a particular sign in various orders, the yoga formed is known as Vallaki. When six of the signs are occupied by the seven planets, it is known as Damini. When all the planets cover five of the signs, it is called Pasam ; if all the seven planets exhaust four of the signs by different combinations, it is known as Kedara. If they occupy three of such signs, it is called Soola. If two it is known as Gola and when all the seven cover one sign, it is called Yuga Yoga. These are generally known as Samkhya yogas. The general trend of opinion is that these yogas commencing from Akriti to Nabasi in a horoscope when absent in a horoscope, give strength to the yogas mentioned above and when they are present nullify the effects of the same.

CHARACTERISTICS OF THE YOGAS NOTED ABOVE

Vallaki : Good culture, immense wealth, perfect enjoyment, headship of one's kula or family, extreme intelligence, expert in all actions, fond of music and highly diligent.

Damini : Liberal-minded, will be doing good to others, helpful to others, poor in circumstances, tender towards the dumb creatures, while one born in Pasa Yoga is considerably wealthy, good-natured and will be blessed with good relations and honest servants.

The man born in Kedara Yoga becomes possessed of large tracts of land and towards the close of his life becomes a ravenous eater and of good food. Those born in Soola Yoga have to suffer from extreme poverty, and are by nature wicked. They are generally bold and are found to cultivate a fighting mentality and are liable to receive cuts and bruises in their body. One born in Yuga Yoga is poor and is fond of ridiculing Shastras and Vedas, and the man with Golaka Yoga is dirty, poor, ignorant and unregulated and lazy. He becomes a wanderer of the world and lives by exhibiting his talents as a low type of craftsman. These yogas will be exercising their influence on the native to a certain extent in all the Dasa periods and so they are not to be neglected at all. If all planets occupy the kendra from Lagna, it is called Mangala-Karaka, if they cover up the Panapara houses, it is called Madhya Yoga, while they so control the Apoklima signs, it is called Kleebha.

The man born in Mangala-karaka, will be performing many auspicious karmas, will be a good speaker, and a sage counsellor to others

and acquires a distinction as the "Solomon" of the locality. He lives for a comparatively ripe old age, and the man born in the 2nd type of yoga will be fond of travel, and of courting trouble wherever he goes. He will be giving trouble to his relations; will be poor and beget few children and die an unnatural death. The man with Kleebha Yoga is perfectly damned and unhappy and will be wandering through the world with a wife born of a low class woman, foolish in his actions, living in a foreign country for a long time with a short-lived life.

If at the time of birth any one planet occupies its own house then he will be equal to his own kindred; if two such planets occupy similar positions then he becomes the most prominent among them; if three he will be respected by them; if four he will be rich; if five he will be given up to enjoyment; if six he will have the required happiness; if seven he will be a king. Similarly if one planet occupies a friendly house he will depend upon others for existence; if two he will depend upon his relations; if three he will be a self-made man; if four such planets he relies on his brothers for his maintenance, if five he will be the lord of some men; if six he becomes the commander of an army; if seven he becomes a king. If any one planet is exalted and is aspected by or in combination with a friendly planet he will be proficient in shastras and be a king. If any one planet is in an enemy house or in debilitation he will be poor; if two planets are in that state he will be sorrowful; if three he will be foolish and ignorant; if four he will be sickly; if five he comes to grief through friends and relations; if six, he will be reduced to the position of a slave often receiving kicks from others, who are his masters; if seven planets are in enemy houses or debilitated, he will be a veritable sinner.

VARIETIES OF RAJA YOGAS

When the lords of the 10th and of the 4th occupy quadrant houses and the lord of the rising sign happens to be secure in its positional strength, then a yoga is said to arise known as KAHALA. The individual born in this yoga will have decent education, modesty and beauty, self-control, and driving force, and such other good things of life and is destined to enjoy every kind of worldly happiness. When the lord of the 10th is exalted, he becomes a minister and when in his own house or the house of a friend, he causes the native to become a celebrity. When Moon and Mars occupy the same sign, the man will be notoriously wealthy till he dies. When the rising sign or Moon has either of them Vargottamamsa, and either one is aspected by three or more good planets he is destined to become a king. Venus when he obtains the aspect of other planets and occupies Mesha and is passing through the constellation of Aswini at birth, the man becomes a king if born in such a combination. When a strong lord of the rising sign occupies the 2nd house with Venus shining therein and the said house does not happen to be the enemy house of the lord of the rising sign or its debilitated house, then also he becomes a king or attains royal dignity. When not less than three planets occupy their own houses or their houses of exaltation and are not in their debilitated navamsas and one of them occupies the rising sign, it also contributes to the prospect of a Raja Yoga. At the time of birth if Mercury has the aspect of Jupiter he becomes a king, and if a man is born with Aswini at sunrise and the navamsa of the rising sign does not happen to be Vrishabha or Tula and Mercury occupies Virgo

then even if he is low-born, he becomes a king. When Moon and Mars occupy the rising sign and Jupiter is on the 10th or the 9th and the Sun is powerful at birth, it leads him on to Raja Yoga. If Mars and Saturn are posited in the rising sign or the 5th house from rising sign or the 10th house and full-moon occupies the 9th house from the rising sign then also the result is Raja Yoga. A man born in Meena with Venus in the said sign with its navamsa in the same sign then it produces Raja Yoga. Pushkalam is another type of Raja Yoga with beneficial characteristics. When the lord of 9th house with full strength occupies a friendly house in conjunction with the lord of the rising sign and the said sign happens to be a quadrant and in addition the lord of the 9th house has an aspect to the rising sign itself then the above yoga is formed. One born in this yoga is sure to become a king and if born in a royal family he becomes an emperor. When the lord of the rising sign is in his exaltation and has an aspect of Moon he becomes a king. He conquers all his foes, and rules the kingdom wisely and well. When the Moon occupies a quadrant house, excluding the rising sign and the Moon has the aspect of both Venus and Jupiter and it happens to be full-moon day at birth time it also leads to a Raja Yoga. If the lord of the rising sign is in its exaltation and that house happens to be a quadrant to the rising sign, then the native becomes a king. If he is not in an enemy navamsa and has no aspect of or conjunction to any other planet then the result is certain to be realised. One or two planets occupying their exalted signs and one of the latter happens to be the rising sign itself while strong Moon occupies Kataka, also leads to Raja Yoga. If he is born in a royal family he will be universally respected. When the lord of the rising sign is in his exaltation and Jupiter occupies a quadrant or the second house from the rising sign and the native is born during the day and in the bright half of the lunar month then it results in Chamara Yoga. One born in this yoga obtains rulership of several countries, happiness, long life and pious disposition. Proficiency in the vedas and scholarship in the interpretation of the same will also be attained. When all the planets are in the quadrants or trine houses and one of them is in exaltation the yoga formed is known as Samkha. One born in this yoga is a king or equal to a king. He gives to the poor all they require and attains heaven wherein he realises the prime happiness, supreme bliss as enjoyed by the Devas. When the lord of the 9th house occupies his exalted sign and the exalted degree of the sign which house happens to be a kendra and it commands a good aspect as well at the time and the lord of the 11th house is also powerful then Lakshmi Yoga is formed. When Venus is in his Vargottamamsa and any one planet occupies the 9th house and any one of the others is in its exaltation and that exalted house happens to be the 3rd house then also Lakshmi Yoga is formed. This is another type of the same Lakshmi Yoga above noted. The result of this yoga will be that he will have very many good qualities, lordship of many kingdoms, education, good name, fame, many wives, good children and even be a king.

If all the evil planets occupy the odd signs and in Sun's hora he becomes very famous, extremely intelligent, very strong, having much wealth and intelligence and conversely if all the benefic planets occupy the even signs in Moon's hora he will possess kindness, lustre and beauty and enjoy refined kind of happiness and will be pleasing to others with a good deal of intelligence and sweet speech.

TYPICAL VARIETIES OF DINA YOGAS

When Sun and Moon occupy a quadrant or trine house and Jupiter occupies an apoklima house and the man is born on a Tuesday or Saturday he will wander like a man suddenly turned mad and will be fickle-minded in addition. When Moon and Mercury occupy a quadrant and another planet is in conjunction with them and the lord of the house of their occupation known as dispositor does not aspect them, then it is called Pisacha Yoga. He gets mad at some time or other in his life. When Moon and Venus occupy quadrants, and malefic planets occupy the 5th and the 8th houses, a yoga is formed known as the Maharoga (disease-producing type). He will be an epileptic patient.

When Moon, Mercury and Venus are in quadrants and Rahu is in the rising sign, the child born at such a time will become a chandala. He will abandon all right conduct and turn out to be an apostate. If Mars and Saturn occupy the rising sign, and lord of the same occupies any one of the 2nd, 8th or 12th houses, and quadrant houses are devoid of any good planet at birth time, the man becomes a "rogi" and continues to be so till his death. When the lord of the rising sign is absolutely without strength and has the aspect of Moon which is very powerful and is born on a full-moon day he will be subjected to extreme depths of sorrow and driven to chill penury. When malefic planets and Venus occupy enemy houses in debilitation or they occupy debilitated navamsa or enemy navamsa, and that sign happens to be trine to lagna which has the impact of a benefic aspect as well, the yoga so formed is called a Muni Yoga. The man will be a bachelor throughout life, and he has a life of dedication solely devoted to the uplift of humanity and for the diffusion of wisdom to mankind. These yogas have to be considered from the various positions of the planets in the different bhavas about which reference has been made already. It is therefore necessary to examine these yogas in the light of the strength of the several bhavas, to be dealt with hereafter.

CHAPTER XIII

BHAVA AND ITS VITALITY

The strength of a bhava has to be determined with the following details :—

1. The sign or the signs covered by the bhava.
2. The lord of the sign concerned.
3. The karaka of the said bhava.
4. Planets that are in conjunction with the above.
5. Planets that aspect the said items.
6. The drekhana of the sign.
7. The vargas of the bhava lord.

The particulars of the several items above mentioned have to be ascertained before any conclusions are arrived at. They have to be considered both from the position of the rising sign and that of the Moon. We have already stated that benefic planets are always inclined to do

good and ultimately destroy the evil effects of malefic planets. Malefic planets on the other hand always tend to do evil and destroy the good effects of benefic planets. The nature of a planet whether benefic or otherwise is determined by considering the qualities of the lord governing the bhava concerned, or the place it occupies in relation to the rising sign. When it happens to be strong and powerful the tendency to do good gets sufficiently strengthened while it becomes correspondingly evil if it is found to be weak and powerless. Malefic planets, if strong with benefic vargas in friendly signs and receiving benefic aspects, become good and confer benefits in proportion to their merit upon the native, while benefic planets with aspects from malefic planets and malefic vargas become increasingly evil and cause immense harm to the native. The nature, character and disposition of a particular bhava depends largely on the relative strength and merit assumed by the lord of the bhava, the planets that occupy the said bhava, and the planets that occupy the sign covered by the bhava.

If there is tangible indication of the existence of a bhava from a consideration of the above factors, it is necessary to find out whether the native is destined to enjoy the said bhava. This mainly depends upon the sort of connection that is found to exist between the lord of the rising sign and the concerned bhava by way of conjunction or aspect or both. If the bhava happens to cover the sign of a strong benefic planet or it secures the aspect of the lord of the said sign or a friend of his or is in conjunction with the lord of the sign or the karaka of the said bhava, both of which are sufficiently powerful, then the bhava is sure to yield results destined to be enjoyed by the native. The native can enjoy the same only if there is a chance of his having the dasa period of a particular planet in any one stage of his life which has any sort of connection with any one of the factors already stated. The time of its fruition may either be in the dasa period of that particular planet or in its sub-period, or when it makes a transit through the particular sign covered by the said bhava. When no such period is available from the nature of the case during any stage of his life, the bhava is of no use, though it possesses actual life. The ass that roams about the valleys of Kashmir cannot partake of the enjoyment of the sweetness of the mountain air filled with the perfume of the saffron and the rose. The faculty for enjoyment must be inherent in the individual's chart and it must have a fair scope and opportunity for its successful operation. The bhava cannot obtain an opportunity for its proper functioning if the lord of the 8th bhava, or an enemy of the lord of the sign covered by the bhava, or any malefic planet has an aspect either to the concerned bhava or its lord. The same result is produced when a conjunction is also effected between the factors above noted. Even if the bhava is otherwise indicative of sufficient strength and vitality the aspects so far dealt with are enough to destroy its utility. Much the same effect is produced when the bhava, or the lord does not obtain the conjunction or aspect of a good planet. Destruction of the bhava is also indicated when the 2nd and the 12th houses on either side of the bhava, the bhava lord or the bhava-karaka are occupied by evil planets. When evil planets occupy the chaturasra and trikona houses of any of the above factors, the effect of the bhava is found to be next to nothing. Conversely if these houses are occupied by benefic planets, an increase to the effect of the bhavabala is assured. The karaka planet plays a great part in imparting the necessary strength to the bhava especially in relation

to the aspect considered above. If the lord of the bhava is malefic in character but is otherwise intrinsically strong and powerful and acquires any kind of strength by way of an aspect or conjunction with the concerned bhava, there is certainly the production of bhava, but the effect is something evil and deleterious. Other factors being equal should the lord also happen to be weak and worthless, there is every difficulty for the bhava to exist, and even if it should come into existence it will work out mischief and bring about disgrace to the native in respect of the said bhava.

The conjunction or aspect of the lord of the rising sign or its occupation of a kendra or a trikona is beneficial to the bhava; conversely any aspect of the lord of the 6th, 8th or 12th bhava, is evil to the aspected bhava. Whichever bhava or the lord of the sign denoted by the same or the karaka of the said bhava has the conjunction or aspect of the rising sign or the lord of the rising sign that bhava has something to contribute to the welfare of the native. If there be any kind of relationship established as between the three indicators with either of the latter, beneficial results may be anticipated and successfully enjoyed by the native. Any kind of relationship with other bhavas or bhava lords effectively produces such modifications in the qualitative disposition of the bhava as a result of the influence exercised by the latter. The lord of the 6th bhava when in conjunction with or in aspect to the concerned bhava, or bhava lord or karaka produces sickness and misery. When the bhava lord has any of the vargas among the shadvargas in relation to the lord of the 6th bhava, then also the above result is produced. Lord of the 8th bhava in relation to the bhava lord will lead to fear of death and to the 12th bhava lord tends to loss of prestige, increase of poverty and change of house, town or country. If the lords of the said bhavas happen to be malefic, the result will be negative and disastrous in proportion to their strength. The fruitful experience of the bhava-bala will have its starting point in the sign occupied by the lord of the rising sign, or the lord of the sign occupied by Moon or the sign occupied by the lord of the bhava or the bhava itself or it may be the sign of the navamsa of these various planets, or it may be in the debilitated signs or exalted signs of these factors. Any bhava that obtains a beginning for its active fulfilment in the sign occupied by the lord of the bhava or the sign of the planet occupying the bhava or the sign of a planet that has an aspect to the bhava is productive of beneficial results. But when it has its starting point in the sign occupied by the lord of the 6th, 8th or 12th bhava or their navamsa, it is productive of nothing but evil.

If the longitudes of the lord of the rising sign and that of the karaka planet are added together the resulting quantity would indicate a sign represented by a particular nakshatra which may also indicate the point at which the bhava-balam might arise, or it may be a point indicated by a nakshatra represented by the sign obtained by the addition of the longitudes of the lord of rising sign and that of the bhava itself. The sign occupied by the bhava karaka of a particular bhava or its navamsa or the navamsa sign of the latter may also indicate the point at which it may arise. One other point to be remembered in this connection is the place in the zodiac denoted by the sum of the longitudes of the Bhava-karaka and that of the Sun at which the bhava-balam might arise.

The direction of the place wherein the bhava-balam might arise is indicated by the lord of the bhava or the planet that occupies the sign covered by the bhava or the planet that aspects the bhava concerned. It is also indicated by the sign occupied by the lord of the bhavakaraka in the zodiac. The nature of the direction and the place of its maturity will depend upon the direction indicated by these planets or the signs concerned, or the signs represented by their navamsas. If the sign indicator happens to be a movable sign the place of production is far distant; if it is a fixed one it will arise in or around the place near at hand while double signs have a partiality for places not far distant. The total number of navamsas covered by the bhava will indicate the proportionate strength that supports the bhava concerned. These bhavas will also partake of the characteristic qualities corresponding to their navamsa lords. If the navamsa lords happen to be weak or debilitated then there will be no bhavabala at all. If it happens to be strong and powerful it becomes wholly beneficial.

It might happen sometimes that one planet possesses the double characteristic of imparting bhavabala from one point of view and of destroying the same from a different standpoint, or it might happen also that one planet obtains the capacity to destroy the bhavabala and another holds the power to grant the same. In such cases the former produces no bhavabala at all but if the said bhava secures other good aspects stronger than evil influencing tendencies denoted by the said planet then the bhavabala may survive to a certain extent. One strong planet cannot exert a contrary influence so as to destroy the effects of another planet equally strong but possessing a contrary influence, but both will produce their respective effects to be enjoyed or suffered by the native whether good or bad. During Gochara if two or more favourable aspects or positions are obtained by the bhava and for the proper enjoyment of the same dasas and antar-dasas co-operate then there cannot but be the experience of yoga bhavabala by the native.

Bhavas 6, 8 and 12 are evil. Aspects and conjunctions of the lords of any of these are also evil. Whichever bhava has any one of these combinations or whichever bhava-lord occupies any of these bhavas and whichever bhava-lord has any one of the combinations by way of conjunction or aspect from any of these, the said bhavas cannot have any effect whatever. Even if they contribute to the production of bhavabala it cannot survive for the enjoyment of the native, or it may be that they cannot become ripe for enjoyment; of these the 8th bhava stands unique in producing evil and will never allow any bhava to thrive.

To sum up, bhava, bhava-lord or karaka, each by itself is weak and in addition evil and malefic planets occupy the 12th and 2nd bhavas from such, while at the same time there is no aspect or conjunction of any good planet or a friendly planet and evil planets acquire some kind of relationship with any of these, all these factors contribute to the destruction of the bhava. The same result is produced when evil planets occupy the 4th, 8th and 12th bhavas from themselves or their trikona houses. Two or three such combinations are sure to destroy every vestige of bhava-bala otherwise indicated. Of these two factors bhava-lord and bhava-karaka whichever is powerful and strong and occupies the trikona or kendra houses, that produces the full effect of the bhavabala.

When the bhava-lord or karaka occupies an exalted house or a moolatrikona house but the said bhavas happen to be the 6th bhava or the 8th bhava from the rising sign, then there will be complete bhavabala, but the same will not be enjoyed by the native. Conversely if they happen to occupy debilitated or unfriendly houses, and the said houses happen to be 11th house or some other favourable house, the bhavabala will be certainly enjoyed but to a very small extent.

One popular method by which the bhavabala is determined is as given below :—

Note the longitude of the lord of the rising sign as well as that of the lord of the bhava of which the strength is to be ascertained and place each separately, and multiply each by the gunakara of the sign occupied by the planet and that of the planet itself and add the products of both, and if such product indicates a point in the zodiac which is found to be a friendly one, there will be bhavabala. If the said point is on a sign of a samhara nakshatra or in the 8th bhava or any other evil sign then there is no possibility of the bhava getting materialised.

The five planets known as the Dhooma series, the lords of the 6th, 8th and 12th, should not have any sort of connection or relation by way of conjunction or aspect to the said guna-pinda for the progress of the bhava. Should there be any such relation together with the fact of its occupation in the 6th or 8th house or a pristodaya rasi or adhomukha rasi or other evil sign or it acquires an evil amsa or there is found to be veli-yettam then that bhava cannot thrive at all.

If the guna-pinda is found to end in the 5th bhava which happens to be a female sign and it has also a female navamsa and it is found that this guna-pinda has the conjunction or aspect of a neuter planet, then the said guna-pinda cannot do any substantial good to the native whereas if this guna-pinda has the aspect or conjunction of gulika or yama-kandaka, then it becomes good.

When the kendra or trikona of a good guna-pinda is occupied by pranamsa, dehamsa or any creation nakshatra or amritaghatika, it confers benefit to the bhava concerned.

N.B.—Amritaghatika can be worked out similar to Visham.

The doshas mentioned above have all dependence on the corresponding tithis and tithis could be worked out from the relative position of Sun and Moon.

The directions of the planets are given as under :—

Sun—East.	Mars—South.	Moon—North-west.
Venus—South-east.	Rahu—South-west.	Saturn—West
Mercury—North.	Ketu has no place in	
Jupiter—North-east.	this scheme.	

NOTES

(1) *SAMHARA NAKSHATRAS* (Destructive)—

Aswini—Creation.

Bharani—Preservation.
Krittika—Destruction.
—The 3rd of the series of the total 9.

(2) *DHURITAMSAKAM—*

The first padam of the 3 nakshatras Aswini, Makam, Moolam and the last padam of Ashlesha, Jyeshta and Revati.

(3) *USHNAM—*

Aswini, Rohini, Punarvasu, Makham, Hastam	The period of three hours next to the first three hours period of these nakshatras.
Bharani, Makaram, Pushya, Pooram, Chaitra	The period of two hours after the 55th ghatikas of these stars.
Krittika, Ardra, Ashlesha, Uttiram, Swati	3¾ hours after the first twenty-one ghatikas in these stars.

(4) *POISON—*

The two hours after the respective ghatikas given against the stars noted below are considered as Visha (poison) period :—

Krittiga	30	Swathi	14	Hasta	32	Uttarashada	20
Rohini	40	Vishaka	14	Chitra	20	Shravana	10
Punarvasu	30	Mrigasira	14	Danishta	10	Sathabhisha	18
Pooram	40	Ardra	11	Jyeshta	14	Poorarattathi	24
Pushya	20	Ashlesha	32	Moola	20	Revati	30
Uttiram	18	Makha	30	P. Ashadha	24	Aswani	50
						Bharani	24

(5) Of the 11 karanas four occur only once in a lunar month, while the other seven are repeated each of them eight times to fill out the remainder of the month. Their names are not repeated here.

VISHTI—is the half lunar day of 8th, 15th, 22nd, 29th, 36th 43rd 55th, and 57th—that is to say, the first half of the 8th lunar day is of course in the 15th karana which is named Vishti. First half of Ashtami in the bright fortnight and of full Moon and the 2nd half of Ekadasi and Chaturdasi and during the dark half of the next to this.

(7) The tithis known as Chaturthi, Navami and Chaturdasi, are known as *Rikthas.*

(8) STHIRA-KARANAS commence from latter half of black Chaturdasi till the first half of bright Pratipada.

(9) & (10) *LADAM* and *VAIDRITHAM*—

When the Sun and Moon are upon the same side of either solstice, and when the sum of their longitudes being a circle, they are of equal declination, it is VAIDHRITA.

When the Moon and Sun are upon opposite sides of either solstice and their minutes of declination are the same, it is VYATIPATA, the sum of their longitudes being a half circle. LADAM is too complex and may be omitted for the present.

(11) *EKARGALAM*—Subtract the longitude of the Sun from the total zodiac. Find the day and the nakshatra. Find out the nakshatra still running. The said nakshatra, the 2nd, 7th, 10th, 11th, 14th, 16th, 18th and 20th are nakshatras which possess this dosha. It lasts for a period corresponding to the period that has already elapsed in the star given above for the day.

(12) *SARPAMASTHAKA*—Daily Yoga. The latter half of anusha in the daily yoga.

* * * *

DHUMADIS

Find out the longitude of the Sun :—

(1) Add 4 signs and 13 degrees, you get the DHUMA planet.

(2) Subtract from 360 degrees or 12 signs the longitude of Dhuma planet, and you get VYATIPATA.

(3) Add 6 signs to Vyatipata to get PARIVESHA.

(4) Subtract the Vyatipata from 12 signs, we get INDRA DHANUS.

(5) Add 17 degrees to Indra Dhanus you get KETU.

The sign occupied by the Sun and its Kendras are adhomukhas; the sign next to that of the Sun and its kendras are Oordhamukhas and those preceding that of the Sun and its Kendras are known as Thirayamugas.

TIME OF REALISATION OF BHAVA-BALA

The effect of the bhava will be experienced when the sign of the bhava, the sign occupied by the bhava-lord or the sign of its navamsa, or the trikonas of any one of these is being covered by the lord of the rising sign or of the bhava or of the bhava-karaka in their circular motion round the Sun by charam.

When Gulika lord or lord of the 22nd drekhana or 8th house lord passes through these houses in their circular motion then the said effect will be destroyed.

It is obtained also when the lord of the bhava or karaka makes transit through the rising sign or the sign occupied by the lord of the rising sign or the navamsa of the rising sign. It is also enjoyed when the lords of the rising sign and of the bhava are in conjunction or when they obtain mutual aspect as between themselves.

When Jupiter passes through the house occupied by the rising sign or its navamsa or their trikonas in Gochara then bhava-balam is experienced or when Jupiter passes through the sign obtained as a result of the addition of the longitude of the rising sign and that of the bhava, or its navamsa or their trikona sign by Gochara, bhava-bala is experienced. It might also arise when Jupiter makes a transit through the sign arrived at by adding the longitudes of the lord of the rising sign, bhava, and karaka. Bhava-balam is also produced when Jupiter, Moon or karaka passes through the house occupied by the lord of the navamsa rasi of the lord of the rising sign. When the planet with power to confer bhava-bala passes through the sign occupied by the lord of the rising sign, or its navamsa or the house of its occupation or its navamsa rasi or the trikonas of these various houses, then there will be bhava-balam. When the lord of the rising sign covers by Gochara the house occupied by such a planet, its navamsa or their trikona, then there will be bhava-bala. When Jupiter, Moon or Sun passes through these houses in chara, there will arise bhava-bala. The dasa periods of the planets occupying the bhava or the sign occupied by the lord of the bhava, or of the planet aspecting the bhava or karaka will also indicate the commencement of the bhavabala. If the position of the planets in the radical chart is such as to result in the destruction of the bhava, then that effect will also be indicated and experienced during the said dasa periods. We have known several instances of such occurrence in the lives of several eminent men of our day. One instance in point is the appointment of an executive councillor a few years ago in a well-known provincial government which was cancelled owing to the nominee's resignation of the same after acceptance. As between the lords of the houses of occupation of the bhava-lord and the bhava-karaka, and their trines, the strongest among them will exercise the influence during its dasa period or sub-period and the bhava-bala would fructify in the ordinary course. Among the two factors bhava-lord and bhavakaraka that one having the capacity to contribute bhava-bala by virtue of its attributes, will impart the same during his dasa period or the dasa period of its navamsa lord. The dasa period of the lord of the 8th bhava from a particular bhava and that of the lord of the 22nd drekhana of the particular bhava will destroy the effect of the said bhava, provided they occupy the 6th, 7th and 8th houses counted from the said bhava, and are by nature weak and powerless.

The dasa periods of the evil planets that occupy the 3rd, 6th and 11th bhavas from the rising sign and of those of strong good planets in the occupation of a kendra or trikona, also of those who happen to be the friends of the bhava lord, will in their respective periods of influence improve the condition of the native in every respect by conferring immense good upon the native, as a result of the effect of bhava-bala.

The strength of a bhava we have already seen is very much influenced by the planets that occupy the particular bhava, and those planets derive their strength from other planets in the zodiac which are related

to them by their position in the zodiac. The units of strength contributed by these latter planets are what are termed Ashtakavarga. We shall advert to this subject in our next chapter.

CHAPTER XIV

ASHTAVARGA AND ITS IMPORTANCE

The Science of Astrology assumes that the position of particular planets in the various signs produces different effects on the inhabitants of this universe. They are sometimes good and sometimes evil and very often impotent, and while they occupy such positions, they are said to exercise their influence one as against the other by means of aspects. Good aspects produce favourable results and evil aspects lead to their opposite. These aspects and positions create various conditions which give rise to different degrees of influence on living beings and such influences are taken into consideration for the determination of the prospect successful or otherwise of the current period of one's life. Ashtavarga or the 8 vargas of a planet enables us to ascertain whether a particular planet, by virtue of its occupation of a particular house in the zodiac during the current period in its circular motion round the Sun, is favourably situated and therefore likely to exercise its beneficial influence on the native or not. Each planet on account of its position in a particular house at birth time in a horoscope exercises a particular type of influence over the other houses, as well as over the other planets. It is supposed to impart a certain unit of strength to the several houses concerned in relation to that planet. By means of this Ashtavarga, one can determine as to what is going to happen the next moment of the Native's life or the days immediately following the one for which a direction is sought for. It is also useful for the calculation of the various auspicious occasions when one can commence a serious undertaking, or to find out the particular locality best suited for the erection of a temple which will perpetually proclaim the glories of God, or at what particular period a man is likely to get married or from what direction his partner in life is likely to hail from. It is also helpful to find out the likely characteristics of the would-be partner in life and to ascertain the exact time at which one is expected to become a father. In fact, every aspect of man's activity can be clearly laid bare by an application of the principles of judgment, which are given as a guidance especially in relation to this branch of the science.

It is, therefore, necessary for us to understand what this Ashtavarga means and what part it plays in the study of future events, concerning an individual and how it may be determined. It is calculated on the basis of the addition of all the units of strength distributed to a particular Sign or House, literally Bhava by the other planets with reference to their longitudinal position in the zodiac in relation to any one planet whose strength is to be determined, with the natural strength given to it by the rising sign and by its own intrinsic strength, and so if we are to determine the exact influence which a particular planet exercises over a particular sign by virtue of its position in the Zodiac in relation to the other planets, we have to find out the totality of the strength derived by that particular bhava, as a result of the combinations of the fractions of strength imparted to by the other planets in reference to the one under discussion.

In the Ashtavarga of Sun units of strength imparted by the planets as such are as follows. Planets impart a uniform quantity of strength to the following houses in Sun's Ashtavarga :—

ASHTAVARGA OF SUN

Planet.	Houses.									Total units.
Sun	1	2	4	7	8	9	10	11		8
Moon	3	6	10	11	..	..	..	..		4
Mars	1	2	4	7	8	9	10	11		8
Mercury	3	5	6	9	10	11	12	..		7
Jupiter	5	6	9	11	..	..	..	..		4
Venus	6	7	12	..	..	..	..	..		3
Saturn	1	2	4	7	8	9	10	11		8
Lagna	3	4	6	10	11	12	..	..		6
								Grand Total		48

For convenience we connote this uniform quantity of strength by a technical term Bindu.

ASHTAVARGA OF MOON

Planet.	Houses.									Total units.
Sun	3	6	7	8	10	11	..	..		6
Moon	1	3	6	7	10	11	..	..		6
Mars	2	3	5	6	9	10	11	..		7
Jupiter	1	2	4	7	8	10	11	..		7
Venus	3	4	5	7	9	10	11	..		7
Saturn	3	5	6	11	..	..	..	..		4
Lagna	3	6	10	11	..	..	..	..		4
								Grand Total		41

ASHTAVARGA OF MARS

Planet.	Houses.									Total units.
Sun	3	5	6	10	11	..	..	..		5
Moon	3	6	11	..	..	..	..	..		3
Mars	1	2	4	7	8	10	11	..		7
Mercury	3	5	6	11	..	..	..	..		4
Jupiter	6	10	11	12	..	..	..	..		4
Venus	6	8	11	12	..	..	..	..		4
Saturn	1	4	7	8	9	10	11	..		7
Lagna	1	3	6	10	11	..	..	..		5
								Grand Total		39

ASHTAVARGA OF MERCURY

Planet.	Houses.									Total units.
Sun ..	5	6	9	11	12	..	..	..	..	5
Moon ..	2	4	6	8	10	11	..	..	..	6
Mars ..	1	2	4	7	8	9	10	11	..	8
Mercury ..	1	3	5	6	9	10	11	12	..	8
Jupiter ..	6	8	11	12	..	..	..	..	..	4
Venus ..	1	2	3	4	5	8	9	11	..	8
Saturn ..	1	2	4	7	8	9	10	11	..	8
Lagna ..	1	2	4	6	8	10	..	..	..	6
								Grand Total	..	53

ASHTAVARGA OF JUPITER

Planet.	Houses.									Total units.
Sun ..	1	2	3	4	7	8	9	10	11	.. 9
Moon ..	2	5	7	9	11	..	..	..	..	.. 5
Mars ..	1	2	4	7	8	10	11	..	..	.. 7
Mercury ..	1	2	4	5	6	9	10	11	..	.. 8
Jupiter ..	1	2	3	4	7	8	10	11	..	.. 8
Venus ..	2	5	6	9	10	11	..	..	..	.. 6
Saturn ..	3	5	6	12	..	..	..	..	..	.. 4
Lagna ..	1	2	4	5	6	7	9	10	11	.. 9
								Grand Total	..	56

ASHTAVARGA OF VENUS

Planet.	Houses.									Total units.
Sun ..	8	11	12	..	..	..	..	..	..	.. 3
Moon ..	1	2	3	4	5	8	9	11	12	.. 9
Mars ..	3	4	6	9	11	12	..	..	..	.. 6
Mercury ..	3	5	6	9	11	..	..	..	..	.. 5
Jupiter ..	5	8	9	10	11	..	..	..	..	.. 5
Venus ..	1	2	3	4	5	8	9	10	11	.. 9
Saturn ..	3	4	5	8	9	10	11	..	..	.. 7
Lagna ..	1	2	3	4	5	8	9	11	..	.. 8
								Grand Total	..	52

ASHTAVARGA OF SATURN

Planet.	Houses.										Total units.
Sun	1	2	4	7	8	10	11				7
Moon	3	6	11								3
Mars	3	5	6	10	11	12					6
Mercury	6	8	9	10	11	12					6
Jupiter	5	6	11	12							4
Venus	6	11	12								3
Saturn	3	5	6	11							4
Lagna	1	3	4	6	10	11					6
									Grand Total		39

The total of these units for each planet is 48, 49, 39, 54, 56, 52 and 39, for the planets commencing from Sun and ending with Saturn. After preparing the usual chart, if you find only 3 such Bindhus or units in the several houses as regards a single planet, then that sign is without any strength, and becomes useless and any sign with less than 3 units is worse. For the performance of any good or auspicious action that sign therefore becomes unfavourable, i.e., to say when that sign rises on the horizon nothing should be commenced. When there are 4 such Bindhus, they are tolerable, and 5 and more proportionately propitious.

GENERAL CHARACTERISTICS OF SUN'S ASHTAVARGA

In Sun's Ashtavarga, the sign that has the largest number of Bindhus is very auspicious for any undertaking to be commenced. Marriages and other important Sanskaras may be celebrated at the rise of such a sign on the horizon. The particular month of the year corresponding to the said sign has to be pitched upon for the launching of a big scheme or the planking of a big capital for a world-wide business or to prepare oneself for a long foreign travel. Favourable results may be anticipated under such circumstances. If the sign is weak, anything sought to be done in that month will only end in sadness and disappointment. If we add all the Bindhus in the various houses of the Directional signs belonging to the particular class, the true signs that yield the largest number of Bindhus will indicate the direction of the place where in the native will secure an appointment or where he could expect the convenience necessary for the practice of his profession.

If he makes up arrangements in his own house in such direction for the installation of the family Diety for the purpose of regular worship he can obtain the necessary grace or if he makes up his mind to serve any king of that direction he can secure the very best consideration.

If you sum up all the units of strength in the four signs commencing from the sign occupied by the Sun and similarly compute the total number of bindus in the four signs succeeding the same, repeating the same process with those of the remaining signs and note the three figures in separate places, the largest number among these will indicate the propitious period for the commencement of auspicious ceremonials. The whole day may be divided into three divisions commencing from sunrise

to sunset and if the total number of bindus is found to be larger in the first series, the first four hours after sunrise is to be preferred for such action. If the bindus are larger in the second series they have to be commenced after 10 a.m. and finished before 2 p.m. whereas if the largest number is found in the last series, the last division of the day should be chosen for the same.

In Moon's Ashtavarga the sign that has the largest number of bindus is the best for the performance of religious rites such as "chowlam", the first cutting of hair from the boy's head after maturity and other religious performances when Moon passes through the said sign. Husband and wife, king and courtier, master and servant, pupil and preceptor, companion and his comrade—these pairs if born in signs very strong in reference to Moon's ashtavarga in their respective charts, will have their relationship between them strengthened day after day. Those who are born in signs which have the largest number of bindus in reference to Moon are objects of good omen and if chance to be present at your waking period at day break your prospects for the day are assuredly bright. They are also fit objects for receiving presents. Indians who perform the father's shradha ceremony may invite such people for presentation of gifts on that ceremonial day, and they enhance their prosperity. When any good action is commenced at the time of the rise of a sign in which Moon is posited, which is weak in relation to Moon's bindus it will be fruitless. None should reside with people born with Moon debilitated in the rising sign and they are not objects of first sight on waking up in the morning. It will lead to dangerous consequences. The direction indicated by the sign which is strong in Moon's ashtavarga has to be chosen to dig a well or a tank, and water from a well of that type should be used for bathing and drinking. The queen of that direction deserves to be served and any Goddess consecrated therein is sure to bless the native and his family leading him to prosperity, to power and pelf. If the sign is weak the results are negligible.

When the bindus are strong in a particular sign on account of the number in such relation in respect of Mars in its ashtavarga and Mars crosses the said sign in its circular motion, it is indicative of the time advantageous to the native for the purchase of lands or to deal in gold and either of these transactions will lead to fruitful results.

CHART SHOWING DIRECTIONS OF THE SIGNS

East.

N. East					S. East
	Meena	Mesha	Vrishabha	Mithuna	
	Kumbha			Kataka	
North					South
	Makara			Simha	
	Dhanus	Vrischiga	Tula	Kanya	
N. West					S. West

West.

Find out the strongest sign for Mars, and select that direction to make the place of worship of God Subramanya, and also for the service of kings, Lords and Ministers and it will be found that such worship and such service yield uniformly favourable consequences. Even in one's own house or place of residence all religious rites or homams are to be performed therein. The place of cooking has also to be located in that vicinity. Enemies occupying a position of vantage in that direction even if strong and powerful will ultimately be reduced to submission. In the figure noted above the several signs corresponding to the various directions or quarters are indicated in detail. Mesha and Vrishabha representing the Eastern direction, Kumbha and kataka standing for the Northern and Southern direction and so on. Agreeably to this classification and arrangement enemies in these directions could easily be defeated when Mars passes through such signs. If Mars passes through the said signs devoid of strength, any warlike undertaking commenced at that moment will end in complete rout and disaster. The ultimate success or failure of a nation in war can be determined from the position of the nations at war corresponding to the geodetic equivalents denoted by the longitudes of the places concerned and from the horoscopes of the kings of the different nations that stand in martial array.

If the 2nd house from Mercury in the radical chart is without any bindu, the native will be dumb, if there are 1 to 3, the speech will be unsteady; if there are 4 such bindus, the native will be talkative to a certain extent, if 5 or 6 such bindus are found, the native will have enough capacity to continue the thread of another's narrative of speech without any strain and bring it to a successful termination. If there are 7 units imparting value to the said house, he will talk in decent language and that only to good people. He will be a powerful and incisive speaker choosing appropriate words and expressions suited to the occasion. He will write excellent works on poetry and drama.

If malefic planets impart any unit of strength to the 2nd house from Mercury, his words will be harsh and overbearing and stinging, while benefic planets force him to use words that are holy and sweet. Sun by imparting a unit of strength to the said house makes the native a wise man, who uses words which are pregnant with knowledge of God and His greatness, while Saturn causes the use of vile and vulgar expressions, cruel and unbearable language, and Mars creates a situation not easily to be smoothed though the words used do not give room for any such suspicion. If there is a bindu from the 2nd house from Lagna or Mercury the words will be pleasing to the ear. If Jupiter imparts any unit of strength, the words will come out in logical sequence, thoughtful and thought provoking, clear and distinct. If Venus assumes such a character, poetry, verse and chapter, puranas, will be quoted as illustrative of sayings, and will be spoken in good style; if that be of Saturn, it will be full of cunning and oftentimes deceitful.

If there is a single unit of strength or bindu or debilitated Moon or of a planet which occupies an enemy sign which happens to be the 2nd house from the position of Mercury, then one will be fickle in speech and if at all he makes up his mind to speak, his words will be halting and hesitating and often times devoid of any decisive merit. If Rahu, Ketu and Gulika occupy the 2nd house from the house occupied by Mercury, one's words would pierce through your blood and bones.

When Ketu is found in the 2nd house from Mercury, the native talks nonsense even in an assembly of men learned and respectable, while Gulika makes him fond of opening up any kind of topic bordering on thieving and its advantages, and other allied topics and is otherwise disposed to manufacturing yarns, and Rahu makes him an apostate, a profligate and prodigal with tall talk and no grit.

When Jupiter is strong in the ashtavarga in a particular sign, that sign when under the influence of Jupiter is best suited for commencing any mantra invocation and for the practice of concentration, adhanam sacrifice and for giving a feast to deserving Brahmins, for performing sacrifices and begetting children, earning a profit, lending money after borrowing ; conversely when it occupies a sign without any strength the said actions will not be productive of any solid results.

When Venus passes through the sign in which it is found to exercise its full strength by means of this ashtavarga interpretation cots and beddings and other paraphernalia fit enough to serve the purpose of comfortable repose, are obtained, music is learnt and marriages performed, and new clothes purchased.

To appoint a servant, to till the soil the best time will be when Saturn enters the sign in which it is found to be strong in his ashtavarga. Lands may be cultivated in the direction in which the sign with large number of bindus are found. Servants' quarters should be built and rubbish thrown and firewood deposited in quarters wherein the bindus are strongly laid by the planets in Saturn's ashtavarga.

CHAPTER XV

HOW TO FIND OUT SHUDHA PINDA

There are two different ways by which two different kinds of strength may be ascertained. First, the Trikona elimination : Mark out all the bindus of a planet and that of lagna for the determination of its ashtavarga. From that chart note down the trine series such as Mesha, Simha and Dhanus and so on. Then find out the sign in which there is the least number of bindus. Take away all the bindus from that sign and repeat the process by taking away an equal number from the other two signs. For example, let us suppose that there are 5 bindus in Mesha, 4 in Simha and 3 in Dhanus ; we have to take away from the last, 3 from Simha and an equal number from Mesha which also happens to be one of the trines in this group. Supposing there is no bindu in any one of these three, then there is no necessity of excluding anything from the other two. But if all have an equal number of bindus, then strike out all the figures from the three signs. Similarly go through the process with the other trines. After this process we have to work a similar but distinct process known as Ekadhipatya Shodana. This also partakes of the characteristics of the process already dealt with, but whereas the previous houses were concerned with the trines already mentioned, this method of calculation is confined only to the pairs of the houses owned by the several planets and the process has to be conducted with reference to these houses only. Supposing there are three bindus in Mesha and five in Vrischiga. These two houses are owned by Mars ; we have therefore to strike out 3 from Vrischigam. Similarly we have to follow this process as regards the other pairs of houses as well, excepting Kataka and Simha

which are owned by the Moon and Sun respectively. The other planets have a superiority in possessing two houses each. But if in any one of these pairs of houses a planet is found in occupation, then the elimination process of equal units of strength or bindus is unnecessary. This is all the difference that may be noticed between the two. After these calculations we make a note of the bindus separately in each sign and note down the planets that have specifically imparted a unit to that house. The next process is to multiply the said number of bindus in each with the gunakara or the factor of multiplication of the different planets that occupy the various signs and then add the same. After these two operations, let us suppose that there are 2 bindus left in Mesha and Mars and Sun are found to be located therein ; note down 2 in three different places and multiply the number with the multiplying factor of Mars which is 8 ; the second number by the factor of Mesha which is 7 and the 3rd by that of the Sun which corresponds to 5. Then all the three figures thus obtained may be separately noted. Repeat this process with the other signs as well. All the figures when added together will yield to you the Suddha Pinda.

Gunakara of the signs :—

Mesha	7	Simha	10	Dhanus	9
Vrishabha	10	Kanya	5	Makara	5
Mithuna	8	Thulam	7	Kumbha	11
Kataka	4	Vrischiga	8	Meena	12

Gunakara of the planets :—

Sun	5	Mars	8	Venus	7
Moon	5	Jupiter	10	Saturn	5
				Mercury	8

MATERIAL EFFECTS OF ASHTAKA VARGA AND THE TIME OF THEIR FULFILMENT

We have detailed above how to place the bindus of several planets in connection with ashtavarga. We have also stated when a planet like the Sun enters a house with the largest number of bindus he will be doing good during the month denoted by that sign. We have also noted that the maximum number of a planet will be 8 in a sign. If there is a sign with the maximum number of bindus in the ashtavarga of a planet that planet when it enters the said sign in its circular journey, will be exercising the greatest good to the native consistent with its characteristics and the lordships of the bhavas with which the said planet is associated. If Sun is the planet that derives that particular type of strength during the transit over the said sign, it gives power and strength to the native, it will improve his position, contrive to give him promotion in service, and special solicitude from father ; and if dead his patrimony and thereby make him a lord. If the said planet happens to be lord of the 7th house, the native will have happiness through wife and other varieties of enjoyment to an excessive degree. Supposing there is only a single bindu in that sign the said effect will be enjoyed only for the number of days in proportion to the total period of the planet's stay in the sign, which is to be divided into 8 divisions, and for a single bindu for a total of 30 days it will be 5 days and 18 hours in that month. Such days can be ascertained with the help of the following table. A table similar to the one given below may be prepared for convenience.

Planet	Mesha	Vrischig	Mithuna	Kataka	Simha	Kanya	Tula	Vrishabha	Dhanu	Makara	Kumbha	Meena
Saturn			*			*		*		*		
Jupiter			*	*		*	*		*	*	*	
Mars	*	*		*	*		*			*	*	
Sun	*	*		*	*	*	*			*	*	*
Venus			*			*	*			*	*	*
Mercury	*	*		*	*		*	*	*			*
Moon	*			*			*		*		*	
Lagna		*	*		*	*	*	*	*	*	*	*
Total of Bindus	4	4	4	5	4	5	7	3	4	6	6	4

The above is an illustration of Jupiter's ashtavarga in the undernoted horoscope :—

—	—	Venus Lagna	Moon
			Saturn Sun Mercury Mars
Jupiter			

We find that in the sign Mesha in the above arrangement of distribution of bindus there are only 4 figures. If Jupiter remains in Mesha for a year, then for a period of 4 months only Jupiter can do something by way of good during that particular period of a dasa. The said period of 4 months can be ascertained by dividing the 365 days by 8 and we get 45 days. For the first 45 days it has no power to do anything, for the next 45 days it may have something beneficial to confer upon the

native, the next 45 days will have an indifferent effect, the 90 days succeeding this may be productive of considerable good and so on. The same is the case with the other planets regard being had for the above signification.

Another purpose for which these figures could be utilised may be mentioned at this stage. Find out the number of bindus in Mesha, the 5th house from the sign occupied by Jupiter in the above example. Count the number according to each planet, the total is found to be 4. They were distributed by Mercury, Sun, Mars and Moon. Mercury is sure to give the native a daughter, Sun will give a son, Mars a son, and Moon also a daughter. As Mars is debilitated it will give a son but very weak in constitution. Sun will give another, a powerful and happy person in him, Mercury and Moon giving two daughters who will also be happy in their life. The daughter offered by Mercury may have to undergo some privations during the early part of her married life, but after a time she will be extremely happy. The sons will be begotten only during the latter part of his life.

The total of the bindus in all the houses of all the planets and inclusive of lagna, if added together will give us a result known as the Samudaya Ashtavarga.

GENERAL PREDICTIONS

Signs with 30 and more bindus are considered to be strong and powerful; with bindus between 25 and 30 are said to possess nominal strength and those with anything less than 20 are taken to be useless Signs with the larger units are auspicious for the performance of beneficial undertakings. Long journeys, ambitious embarkings and forward enterprises ought not to be commenced on the rise of weak and useless signs. For marriage and other important rites rising signs for both husband and wife if powerful are to be favoured. From a consideration of the bride's chart, the husband born in an auspicious sign will be beneficial, and in a tolerable sign, will make an indifferent husband while in a weak sign he will prove to be unwholesome.

The following signs are termed Bandhu signs lagna, 5 and 9; 2, 6 and 10 are known as Sevaka; 3, 7, 11 are called Poshaka; 4, 8 and 12 are classified as Gathaka.

If you add up all the bindus of the 3 signs of the various series, the figures obtained will indicate certain specific characteristics which may be particularly noticed. If the gathaka is weaker than the poshaka, he will become rich, while the reverse result will indicate that he is poor. Bindus of the 4 signs from Meena to Mithuna, of the 4 signs next to this group, along with the 4 signs of the last series, may give us the correct indication as to the time when one is expected to be prosperous and powerful. If the first series consist of greater number of bindus, then those of the series succeeding it, the first one-third period of his life will be better than the other two-thirds in every respect. The same is the case with the other two series. If the bindus are found to be scarce and weak in a particular group, sorrow and suffering will be the lot of the individual during the period connoted by the signs representing the above classification. The same result is also anticipated if the bindus

of the kendra, panapharas and apoklima houses are added and an examination is made as regards the relative quantity of strength in the different groups.

CHAPTER XVI

ON GOCHARA

When the several planets in their revolution round the Sun pass through the various signs, they give rise to the stimulation of Radio active disintegration which on falling on germ plasm, produce spasmodic biological variations and agreeably other changes of a psycho-physical character. The intensity of the radiation depends largely on known constants of nature, which are the same as in the remotest stars, such radiation possessing significant powers to affect human conduct as well. Such influences are determined from a consideration of the position of these signs in relation to the planet Moon, taken along with the aspects of other planets at a particular point of time. The intrinsic strength of a particular planet, and the nature of the influence exercised by the same during its Dasa period is modified to a considerable extent by the temporary occupation of the several signs by different planets during the current period of an individual's life. When any direction is to be ascertained as regards the immediate effects of the current period, potential resultants of such Radio active influences have to be determined before a particular enquiry is satisfactorily answered; Rules for the determination of such resultant effects are outlined below :

Any planet that occupies the 11th sign from the Moon is good for the native. Sun in the 3rd, 6th and 10th, Mars and Saturn in the 3rd and the 6th Moon in its own house, the 3rd, 6th, 7th and 10th from the same, Venus in all the houses except 6, 7 and 10, Jupiter in 2, 5, 7 and 9, Mercury in 2, 4, 6, 7 and 10, yield beneficial results. But these good effects should not be neutralised by other influences detailed below. The former effects are called Gochara, and the latter ones are known as Vedha.

When Sun and Mars occupy the 3rd, 6th and 11th houses from Moon, a person obtains recognition and preferment from his official superiors, honours and titles from the Sovereign, and riches from various sources. One obtains enough encouragement and courage to overcome his enemies. While they are in the 2nd house, circumstances arise which place him in a position which entails unnecessary waste of money. Their transit through the 4th, and 5th houses are productive of intense sorrow and misery caused by disease, and fear engendered by constant attacks from opponents and to a minor degree inevitable dread of unscrupulous creditors are being experienced.

In the 7th and 8th, sickness is produced and in the 9th dependency. When Mars is in the 10th house, it brings in its train obstacles to every kind of activity; while Sun helps the native to pilot through all kinds of undertaking to their successful termination. Moon in his own house confers happiness, in the 2nd loss of wealth, 3rd pushes one to victory, 4th infuses fear, 5th mental worry, 6th destruction of foes, 7th happiness, 8th pain and poverty, 9th disease and sickness, 10th fulfilment of every desire, 11th reception from relations, acquisition of wealth and consequent comforts and in the 12th creation of a situation, which causes loss to everything one holds dear.

Mercury in the house of Moon causes loss of money; 2nd house from Moon, increase of wealth; 3rd house from Moon, fear of foes; 4th house from Moon, gain of wealth; 5th house from Moon, quarrel with family and children; 6th house from Moon, successive undertakings; 7th house from Moon, quarrel with relations; 8th house from Moon, beget a son or acquire wealth; 9th house from Moon, impediment to business or conduct of affairs; 10th house from Moon, happiness to body and mind; 11th house from Moon, good health; 12th house from Moon, defeat from foes and failure in favourite ventures.

Jupiter: Many kinds of sorrow, plenty of money, change of residence or position or country, sorrow from relations, begetting of children, attack from enemies, great happiness and enjoyment, disease or sickness, gain of wealth and happiness, promotion in service or appointment and wretchedness are the general effects produced in the various houses in serial order.

Venus: Worldly pleasures, gain of wealth, happiness and respect from all, surfeit of plenty, increase of happiness acquisition of fresh relations, begetting of children, danger to physical body, loss of honour and prestige through the other sex, increase of every kind of worldly possessions, carnal pleasures; quarrel with others, diligence in pursuits and avocations, lastly all kinds of wealth, comforts and exquisite attire are conferred by Venus in the several signs.

Influence of Saturn in the several houses from Moon :—

1. Sorrow from all kinds of disease.
2. Loss of wealth and happiness.
3. Acquisition of honour, appointment, wealth and servants.
4. Loss of wife, wealth and worldly relations.
5. The above repeated and intensified.
6. Destruction of enemies.
7. Wandering through other lands.
8. Unbearable sorrow.
9. Aversion to good conduct and kulachara, sickness.
10. Beggary.
11. Increase of wealth.
12. Loss of the same.

Of the 4 planets, Sun, Jupiter, Mars and Saturn, if any one occupies the Janma Rasi, the 8th or the 12th, the time is not propitious. It causes loss of wealth and one is often forced to run away from home; there may be disease and even death. If these planets are propitiated, i.e., to say if one is uniformly good in thought, word and deed, and tries to avoid all possible dangers by taking the ordinary prudential precautions and offer worship at sacred waters and famous temples and honestly feel penetent for past misdeeds known and unknown, these dangerous effects could be slightly glided over.

The opposite of Gochara is Vedha. If Gochara produces a particular effect, the same is destroyed by Vedha.

	Gochara Houses.	VedhaHouses.
Moon ..	7, 1, 6, 11, 10, 3	2, 5, 12, 8, 4, 9
Sun ..	11, 3, 10, 6	5, 9, 4, 12
Mars ..	3, 11, 6	12, 5, 9
Saturn ..	do.	do.
Mercury ..	2, 4, 6, 8, 10, 11	5, 3, 9, 1, 8, 12
Jupiter ..	2, 11, 9, 5, 1	12, 8, 10, 4, 3
Venus ..	12, 3, 4, 5, 8, 9, 10 & 11.	8, 7, 1, 10, 9, 5, 11, 6, 3

These positions have to be reckoned from the position of the Moon in a horoscope. Any plant in the house of Vedha is evil. But if in its Gochara there is posited any one planet then that particular effect that connotes evil will not affect the native. Even the planet that occupies the Vedhasthana, will have the same effect or that of the planet in Gochara. We have seen from the table given above that the 5th house from Mars is the Sun's vedha producing house and 11th its Gochara and Sun in the 5th is malefic. But if the Sun occupies the 5th, and 11th contains any one planet, then even the said Sun will impart the benefic effects generally imparted by the Sun in the 11th house itself.

CHAPTER XVII

ON THE SEVERAL "SO-CALLED PLANETS"

In this Chapter we propose to deal with the characteristics of certain other so-called planets known as Gulika, Yamakandaka, Ardhaprahana, Kaladhuma, Vyatheepatha, Parivesha, Indradhanus and Upakethu. They are not planets at all as the 7 major ones we have enumerated so far. They are descriptive of the times corresponding to the Vyatheepatha, which are malignant by nature denoted by the position of the Sun and Moon having an equal declination upon the same or opposite sides of the equator. When the equal declinations are of the opposite direction it is known as Vaidhriti. They influence a good deal the time at which any particular undertaking is commenced. They are the rulers of the various specific points of time having special potencies for good or evil though in a minor degree ; they should not be confused with the hour planets described in a previous chapter. They exercise their influence to a considerable extent on the native.

Even very auspicious undertakings that have every other helpful coincident circumstances favourably arranged, if the time of commencement happens to coalace with these points of influence, the enterprises may not yield material consequences or they will have to meet with serious obstacles before they are successfully carried out. Hence, their importance for our everyday experiences. They exercise their influence for an hour and a half. The rising sign of the planet Gulika, is the particular sign that is removed from the cusp of the 1st house at sunrise on Sunday by 10 hours and 24 minutes, and its exact longitude can be ascertained by noting down the time of sunrise, and the progress it has made for the required time after sunrise. For Monday, it is removed by 9 hours, 36 minutes, Tuesday by 7 hours 12 minutes, Wednesday 5 hours 36 minutes, Thursday by 4 hours, Friday by 2 hours 24 minutes

and on Saturday by 48 minutes. This is only for the day time between sunrise and sunset. To ascertain the longitude of Gulika for the night for the days of the week, the sign that is removed from the termination of the cusp at sunset of a particular sign by 4 hours, is denoted for Sunday and so on.

There is a district known as Malabar in South India where the science of Astrology is practised with great success and efficiency. Every 10th individual out of a total of 100 knows the rudiments of astrology. The ruling chiefs of Cochin and Travancore have created a permanent post of an Astrologer for the State. Invariably picked men are chosen, those who are considered to be experts in this line. It is they who compute the panchangam or daily almanack for purposes of State. Whether the people of our country have any faith in the science of Astrology or not, these rulers are great patrons of Sanskrit learning and of Astrology. Though the legal adviser of one of these States has no belief in Astrology, it is gratifying to note that the institution of a State Astrologer has not been interfered with. Their books recognise this planet Gulika, which is not found in Tamil literature and we do not find it in English Astrology also. In our experience we have felt its influence to a very large extent in several horoscopes.

The 18th, 14th, 10th, 6th, 2nd, 26th and 22nd Gatikas after sunrise are the commencing periods of yamakandaka and the periods of its rise for the night are the 14th, 10th, 2nd, 26th, 22nd and 18th gatika after sunset on those respective days.

Similarly for Kala, the periods of rising are 2nd, 26th, 22nd, 18th, 14th, 10th and 6th. We have to ascertain the exact degree of the sign it has passed through at the time of birth of the child in that sign. Something has already been given about the other minor planets in a previous chapter. The effects produced by these planets on the native in the various signs are classified as under.

GULIKA in the 1st house :—

A cruel hearted man, a thief, an illiterate and impertinent person with no commonsense or decency. He will be childless and a voracious eater. A man without enjoyment of a wife, a short-lived person, a coward, angry and quarrelsome.

In the 2nd : He cannot talk in a pleasing manner. Devoid of wealth He is a miserable prattler and talking about things of which he knows next to nothing.

In the 3rd : A proud and imperious gentleman with a volatile tempermanent wandering about in quest of money without fear or sorrow. His brothers do not help him either.

In the 4th : No relations and no conveyance of any kind. He is always legmobile.

In the 5th : An unsteady mind with a foolish brain, miserable existence and no children.

In the 6th : He conquers his foes, a magician, a bold man with a number of distinguished children.

In the 7th : A quarrelsome meddler in other people's affairs, a number of wives, a tormenter of the wicked, an ungrateful fool with an undeveloped mind with no passion.

In the 8th : He is deformed and squint eyed and a roundhead.

In the 9th : No elder to guide him, also no children.

In the 10th : Doing things which yield only evil results ; has no charitable disposition.

In the 11th : One is extremely happy and intelligent, with great lustre, and good reputation.

In the 12th : No happiness in worldly pleasures ; destitute and a wanderer.

A man is generally born either with Gulika in the Sign or in its Trine sign calculated either from the Moon or the rising sign.

When Gulika is in conjunction with Sun, he will be cursed by his father ; with Moon, he causes sorrow to mother ; with Mars, separation from brothers ; with Mercury, he gets a dull mind ; with Jupiter, he turns out an atheist ; with Venus, he cohabits with wretched females ; with Saturn, he gets diseases and becomes short-lived ; with Rahu, he is affected by poison ; with Ketu, he is affected by fire.

If Gulika rises at the horizon, at a point known as " rejected ", he becomes a beggar even if he is born a king.

When Gulika is in conjunction with a planet, the Dasa period of that planet is harmful to that native ; when he passes through that sign covered by Gulika, he does immense harm. Whereas Yamakandaka does produce an opposite effect. In producing evil, Gulika is strong but in doing good, Yamakandaka is stronger. In imparting sorrow to a native, the other planets only have half the power of Gulika. Gulika corresponds to Saturn in producing influences but Yamakandaka corresponds to Jupiter. Ardhapraharana is on a par with Mercury while Kala is one with Rahu in its effects.

Kala, Rahu, and Gulika are powerful enough to kill a native, Yamakandaka can offer life. Ardhapraharana, in conjunction with good planets, will do good ; and with evil planets he can do evil only. Parasara holds the view if the Dhuma planets are in conjunction with the lords of the several Bavas, they have the capacity to destroy such Bavas.

During the transit of Dhumaketu, there will be too much of heat in the body and fear from fire and mental happiness. While Vyatipatha makes his entrance he causes losses to cattle and trouble from them. Parivesha brings fetters to an individual, too much of swelling on the body due to excess of bad water inside the body and fear from outsiders and Indra Dhanus causes wounds on account of contact with rough stones or surfaces and loss of prestige and position in life. Upakethu causes falling down from a height or precipice, victim to blows or stripes, and unfulfilment of desired objects. There will be fear from thunder ; these also partake the characteristics of the lord of the bhavas

in which they are found and do good or bad according to their nature. In the rising sign, Upaketu makes one short-lived ; 2nd, gives him a wry face ; 3rd, strong willed man ; 4th, makes him dejected ; 5th, devoid of children ; 6th, defeat from foes ; 7th, he will have no desire for sexual enjoyment ; 8th, he will cause an unnatural death on the public road ; 9th, makes him an enemy of charitable actions ; 10th, he will be a likely wanderer ; 11th, he will be earning a lot of money ; and 12th, he will be a wrong-doer. They move about unknown and unseen by human eye and when once they become visible, they cause immense harm to the whole world. Dhumakethu is nothing but a comet and when it moves along in an irregular tangent, the effects are terrible to contemplane. Vyatipata is what we call (HOT FISH). Parivesha is the circular orb, that we see round the Sun and Moon on certain days. Rainbows that are some times visible on the sky is what is called Indra Dhanus and Ketu is called Upaketu and they are portents of evil. When the dipositor of Gulika occupies a Trikona house, there will be health, wealth and prosperity in all kinds of ways.

CHAPTER XVIII

The Solar system with their family members, the Sun, Moon and all the planets move at different times at varying rates of speed through the signs commencing from Aries to Taurus and Gemini and so on and crossing back to Aries in the same rotation and direction. This movement by the heavenly bodies should not be confused with their own movements over the houses in the horoscope. Their own regular motion is distinctly opposite to the one mentioned above. These movements cannot in any sense be termed real, since the Sun and the stars are in fact just where they are. The apparent changes are really the result of the motion of the earth on its own axis. It must also be borne in mind that every planet moves round its own axis. While the Earth moves round its axis, it would appear that the Sun moves round the Earth for one who is observing the Sun from the Earth. The Hindu Astronomer's view of the motion is that there is an invisible power guiding these motions termed the pravaha wind by which the zodiac is propelled by its strength to go round the earth in 60 Gatikas or 24 hours. These motions give rise to various changes as regards the position of these planets in the zodiac itself at different times in relation to the earth. Since the zodiac is itself a circular orb, we have to locate a point in the heavens in reference to which the position of a planet may be ascertained for the time required for a convenient application of the principles of this astrological science. Any study of this science will not be fruitful of any positive results if they are not definitely ascertained.

A correct study of astronomy is almost essential for the proper location of the several planets in the several signs correct to a degree. The bavas are factors which require elaborate attention. A full knowledge of the correct position of the planets without a corresponding idea as to the location of the bavas in relation to the rising sign is of no use A planet may be in the 2nd sign from the rising sign, but from the point of view of the bava, it may not be in the 2nd bava, but only be in the rising sign itself. This would lead to a good deal of difference in reading directions in respect of the characteristics of the horoscope.

Let us now try to understand what particular effects planets in specific bavas produce on individual human beings. When the Sun

occupies the rising sign, it makes the native a tall full grown individual distinguished in every walk of life. He is often proud and cruel hearted, lacking in sympathy and generous disposition. His wife is a sickly being and as a consequence, he goes astray causing uneasiness to the minds of his relations.

2*nd Bava* : He is immensely happy. The native will possess plenty of cattle. He spends money wisely and judiciously and for virtuous actions alone. Generally his wife becomes the cause of misunderstanding and quarrel in the family. His attempts to make a fortune prove a failure.

3*rd Bava* : The native will be a bold and courageous man. Brothers and sisters cause him immense trouble throughout his life. He frequents auspicious places and holy waters. He overcomes his enemies. He commands respect at the hands of his sovereign, obtains honours and titles and becomes a recognised person.

4*th Bava* : Honour, money; reputation will come in plenty as a result. Relations in after time turn out bitter enemies. He will wander about in other places. He gets no peace of mind at any time, being always under difficulty. He is never satisfied and whatever he undertakes ends only in failure.

5*th Bava* : He has to hear the death of his first-born son. He has a sharp intellect. He becomes a mesmerist and a mantravadin and a scholar of abstruse sciences and a clever lawyer. He has enough capacity and even inclination to cheat others. He is not particular in earning money. He has to undergo severe privations in such quest. He dies of stomachic complaints.

6*th Bava* : He runs into debts and gets himself involved in litigation and destroys his enemies. In some cases, he becomes a convict and loses money on account of his relations. Trouble from cattle is anticipated. He falls a victim to the depredations of the plundering bands or outlaws on the public highway.

7*th Bava* : Sorrows through loss of wife, due to chronic disease, himself being subject to a different type. He fails to realise his ambition and consequently suffers unhappiness. He cannot hear or see the prosperity of others.

8*th Bava* : He undergoes a lot of hardship and trouble owing to spasmodic interest in all undertakings. As a result of his depraved moral habits, he sustains bodily harm having had recourse to bad women in foreign countries. He will be an unsteady eater. He loses money through thieves. He loses his fortunes mainly by his own negligence. Indifference to one's own affairs and allowing decrees to get time-barred leads him to lose the last penny he possesses. He contracts various kinds of ailments.

9*th Bava* : The native becomes a wicked person with no peace of mind. He is ever tormented with various thoughts. He is a great pretender. He does things to keep up appearances. He makes up some money by obtaining some recognition as a great religious man. His brothers are a source of perpetual danger to him.

When he is in the 10th house, he succeeds in all his undertakings. People vie with one another to help him and in consequence of such help he earns a lot of riches. But the influence it exercises on the person of his mother is evil bringing about sickness and sorrow. There is no likelihood of his being surrounded by his relations and friends and for that reason he is ever tormented by thoughts of neglect and resultant unhappiness.

On the 11th house he confers honours upon the individual by making him a government councillor. He becomes an expert contractor by profession. His enemies meet with disaster, and they dissolve as moths before a burning lamp. He rises gradually to eminence, obtains prosperity and happiness and derives comfort in all possible ways, but his sons are perpetually sickly and cause him mental worry on that account.

On the 12th, his eyes get affected though he conquers his enemies. He secures enough courage and mental equilibrium to undergo any kind of ordeal to realise the object of his ambition. He has the misfortune to claim many poor relations on his paternal side.

MOON IN THE VARIOUS BAVAS

When Mesha, Vrishabha, and Kataka happen to be the rising sign, and Moon happens to occupy any one of these houses, he will be a rich man always possessed of happy disposition and radiant health. It is not enough that it occupies the rising bava, it must also occupy any one of these signs. To produce the above result, the sign and the planet Moon should be in conjunction and not in mere junction. For example, if the cusp of the 2nd house happens to be the 25th degree of Mesha and Moon is on the 7th degree of the same sign, the combination is of no effect, so also if Moon is in the 3rd degree of Mithuna and the cusp of the rising sign is the 15th degree of Vrishabha. Under such conditions, the man will appear to be one possessing an attractive body sending out rays of light, and in any other position than these he becomes a fallen man, a lean man and a beggar without sense, without culture, decency and decorum and often devoid of hearing, the reason being that these houses are favourable to Moon imparting to it strength of varying degrees of potentiality, which depend on the strength assumed by the same. When the Moon occupies the 2nd bava, the native acquires large quantities of cereals, such as paddy, cholam and grain. He will have perfect health and will be attractive to females. He obtains a wife, handsome in appearance, and harmless in disposition, born beautiful, dressed in smart attire, with ornaments of shining beauty, who becomes a fit person for enjoyment; but, he discards his paternal relations. The man will have sufficient brilliancy to subdue even Deva women to yield to his wishes.

In the 3rd Bava he will earn money by his own exertions. He becomes a great sage in latter days and is cold to the charms of the fair sex. He will obtain great reputation and recognition as a great religious saint. His pretensions are more than what he actually possesses. His personality is something awe-inspiring. His brothers are always interested in helping him to push himself to the front rank.

In the 4th Bava, he derives happiness through kindred. In his younger days, he is constantly troubled with want and neglect, and in

later years, he comes to feel that life is worth-living for, with a lot of happy children and comfortable home.

In the 5th house, he will have happiness through children. He is devoid of kama, krodha, lobha, moha, madha and matsarya. He will obtain rubies and precious stones. He will purchase lands in addition. Active and energetic he becomes an approved director of a well-known bank.

In the 6th house he shines as a king. His enemies though defeated in battle still nurse feelings of enmity towards him, but when they meet him face to face, they bow down before him. He does not partake of the characteristics of his mother. When in the 7th house, it confers happiness through wife. He earns money in foreign land by trade and thus becomes a rich person. These are events that are likely to happen if the Moon is in the bright half of his progress. During the dark fortnight of his stay in the 7th house, the native develops too much craving for women and becomes a glutton. He is desirous of getting at others' money and will be a miser. He will possess a lean body and will have to expect trouble from foes. Sorrow is caused when Moon is in the 8th house. He will have a committee of surgeons always in his home. He will live only on medical diet, drinking barley water and drugs of varied ingredients. He is subject to dropsy and other bodily ailments. Ever pursued by sorrow he is an object of pity and a victim to that foul disease, Diabetes. If he is strong, he becomes a doctor himself and administers drugs to others.

In the 9th house : All people of various persuasions praise him, and prostrate before him as if he is a Guru. They describe him as one possessing of qualities which are actually absent in him. He will preserve perpetual youth and health and will command wealth and prowess to a remarkable degree and will always be a prosperous individual. He will have a body rare in its brilliance looking large before the public, now bright and blithe, the next moment fading in darkness and colouring enjoying happiness intermittently corresponding to the varying light of the Moon.

In the 10th he gets happiness through relations, friends, lords and kings. His new wife will be a rich woman and give him great vigour. His eldest born will have a miserable existence, and his servants are out of his control.

In the 11th house, the native gets government recognition and government pay which will last for long. He obtains good clothes and fine-looking women, prosperity reigns supreme in his house and he secures a reputation for hospitality and ostentatious display. His rooms are bedecked with artistic furniture and every one of his possessions holds the imprint of aesthetic selection. His daughters are handsome to a degree, wearing exquisite dresses on patterns up-to-date.

In the 12th, he has to be constantly in fear of his foes, and is liable to fall a victim to the disease of eyes, but. he spends money on good purposes, ultimately running into debts. He is never favourably disposed towards his near relations, who are equally disinclined to associate with him. He does not realise the object of his ambition and

suffers from the neglect of his wife, and the overbearing behaviour of his own sons.

MARS IN THE VARIOUS SIGNS

1. *Lagna Bava* : He is unaccountably drawn to a court of law, much against his will and incurs the displeasure of the king. Danger from fire, sword or other dangerous weapons follows him at every step. He has the misfortune to see his children unhappy who never make progress in life. His head is always affected by some kind of disease or disorder. Every sane endeavour of his is beset with obstacles and difficulties which he is unable to surmount. But in spite of all these pin-pricks, he possesses an indomitable will, and dogged perseverance and pulls through the trials of existence like a king fighting for his kingdom.

2. He will possess a good family circle but to no good purpose, for he is devoid of family happiness. He may even earn riches with no effect. He does not know how to preserve the same or to utilise the same for a proper and necessary purpose. He is clever at carrying on a wordy warfare with others and people are afraid of his tongue.

3. Possessed of fine shoulders, and a constitution, the envy of others with physical strength and martial appearance and with an empty brain he passes his life, an object of ridicule of his friends, and the contempt of his brothers. He is inclined to renounce all comforts, and follow the footsteps of the ancient sages. He fully becomes a pious good man, to be pointed out as deserving of pity and love.

4. Even if all the other planets are powerful and well inclined to do good to the native, this one position of this particular planet is sufficient to destroy everything favourable to him otherwise. The native can expect the maximum worry and trouble in this life. There is no prospect of his mother, or uncle or son-in-law or nephew, or any such close relation in high position rendering any kind of help or encouragement to him. But his superior officers from the ruling chief downwards are kindly disposed towards him, and, through them, he acquires landed property, conveyance and recognition.

5. He acquires good digestion, gets disease due to excess of heat and is inclined to do evil. His mind is never at rest always boiling with thoughts, like hot milk in a heated kettle. His mind is perpetually tormented with evil thoughts, a slave to some idea or passion that is working uppermost ; whatever may be the number of issues he might beget, not one of them will remain to perform his funeral rites in after-life.

6. He makes one so strong and powerful that his enemies die out of fear at the very mention of his name. He is a terror to his foes. He is smart and intelligent. He loses all his patrimony. By dint of hard work he earns a lot of money in after-life.

7. Mars makes one to move about either on business, marriage or pleasure on foreign travel. He is ever fighting with his enemies, and even after defeat pursues them with a vengeance, nursing the feeling of vendetta. He loses his wife in the prime of life, if a female, she loses her husband.

8. In the 8th house, even if good planets flank him by their position in the 9th, he does not derive any happiness or pleasure. Though he may treat kindly his relations and show them every consideration and respect, they prove ungrateful and betray his interests.

9. He is extremely happy, becomes very powerful, and well-recognised in life and a wealthy man as well. His wife's first brother dies, and with his death, he loses his courage and boldness. He has a poor return for his beneficent actions. He gets no reward corresponding to the merits of his performances in any walk of life.

10. How could a family enjoy prosperity if there is no Mars in the 10th house of a horoscope? Servants wait at his door to carry out his behests and are ever anxious to do something good and useful to humanity on his account. He becomes an ornament of society and a jewel among the common folk.

11. He is a miserly being, with no feeling towards his children or kindness towards his enemies. But people outside point him out as a great and good man. He invariably takes up the life of a race horse owner or a cattle dealer. His one habit of tale-bearing ruins his otherwise splendid name. He loses once in his life a large part of his fortune.

12. He loses his fortune. No one can stand against him. Even Devas cannot be a match for his fighting talents or martial prowess. Jealous people always create scandals about him and thieves take away much of his wealth. He has to move about in constant fear of death.

MERCURY AND ITS INFLUENCE

1*st Bava*: He becomes a wise and cultured individual. He turns his back to everything that is evil. He possesses a body with a complexion even superior to the colour of gold. He becomes a good speaker in the assemblage of men. He has capacity to move even mountains by the sweetness of his eloquence and the melody of his voice. He may take up the profession of a doctor and practise as such. When once he gets disease, he fails to get it cured.

2nd. He is the wisest among a company of men. He will be more learned than the wisest of the day. Modest in behaviour and generous to friends, people worship him for his good qualities. He enjoys life in full. He has the knack of selecting the best of everything and what is more to enjoy the same like beetle on the honey cup.

3rd. Acquires the friendship of those engaged in trade and becomes one himself. He is modest and retiring in disposition and has the special capacity to attract learned men and convert them to his way of thinking by sheer argument and persuasion. His younger brothers cling on to him like creepers on a tree and they become prominent with his help. In his younger days he gives himself up to much of self-indulgence and leads a life of gaiety and splendour, but in after-life gives up everything and becomes a recluse away from the bustle of the city and city life or becomes a slave to his passion for enjoyment once cultivated by him. The latter event happens if Mercury is in combination with Venus.

4th. He has good relations all rich and powerful. He secures an appointment of trust and confidence or he becomes the confidential adviser of the king or noble. He will be a good penman, or the managing director of an institution or company where a number of writers or quill-drivers are employed. He gets no paternal property.

5th. Obtains an issue soon after marriage but that son does not survive for a long time. He earns a living by his wit and the cleverness of his intellect. He becomes the expositor of the abstruse sciences and books on the same. A pandit of great learning, with great charms and powers either to kill men or to do positive harm to them with the help of these dark sciences.

6th. Quarrelsome, and careful in his dealings. Realises his own self by contemplation and prayer. By doing virtuous actions he squanders away all his hoarded wealth. But he earns by his own exertions quite a fortune which he will preserve with care.

7th. If he is not combusted by coming into contact with Sun, the native gets an eminently desirable partner in life, himself having an attractive personality. But his enjoyment is of short duration. His wealth is so vast that one could not measure the extent of the same. If it is combusted the effect will be the reverse of what is stated before.

8th. The native lives for 100 years. His reputation spreads far and wide in foreign lands as well. He will have large fortune obtained from kings as presents. He earns by trade also. He will try to leave a rich legacy behind. His sexual instinct is contageous. He cannot forego this mentality even for a day.

9th. A preacher of righteous conduct. He is clever and intelligent. He gets the chief place as director in sacrificial rites and ceremonies. He goes to several places of pilgrimage. He will be the bacon light of his family. He is the shining star of the locality. He is greater than a king in his power and influence. He causes trouble to those who are jealous of his greatness.

10th. Inherits a large fortune, becomes the cashier in a bank or the manager of a palace, and commands respect at the hands of others. An able lawyer with few words producing an effective argument with the slightest favourable point in his side. He uses decent language and giving out nothing that is without sense. He is possessed of considerable wealth, rubies and diamonds; he will have good clothes, decent attire, enough cattle, horses and equipages.

11th. Happy looking and immensely rich; he redeems the debts of his ancestors. He gives a large dowry to his daughter with no regret. He makes large presents to Brahmins. His gifts are such that even the proverbial cupidity of the Vaideek Brahmins is allayed.

12th. He is liberal-hearted and virtuous. Takes great delight in feasting Brahmins. He is a foe to be reckoned with in any encounter. He earns gold and silver coins in plenty.

JUPITER AND THE SEVERAL BAVAS

1st. He is possessed of good qualities that people bow before him as if he is a Deva. His body is as resplendent as that of a divine being.

He is aesthetic in taste and all his actions are stamped with that quality. But he is without strength. He seriously takes up the study of great subjects such as the unseen and its existence or otherwise. He will have excellent health and enough riches. He is never a miser.

2nd. A poet he is and an author to boot. He will exercise the function of a magistrate and necessarily he becomes a powerful person. He will be a voluble talker and an inveterate prattler. He has pimples in his face to mark him out as a peculiar person. His sperm has no vitality and his nerves are weak consequently the duration of his coitus is as short as that of a cock.

3rd. He is a poor destitute person but with all affectionate towards his brothers sharing with them whatever he is able to earn. He is ungrateful to his relations. Though several openings are within his reach, he will not make use of the opportunities offered to him to make a fortune.

4th. He becomes the owner of several vehicles. He drives in a coach and pair. He will not fail to perform the prescribed religious duties. He has implicit faith in Brahmins and has every desire to serve them. His enemies come under his influence and are subdued as his slaves. He is mentally worried and is ever afraid of losing his wealth.

5th. There is no limit to his audacious ambition, a desire to be higher than what he is, a good speaker and a great pandit, an expert logician and a clever philosopher of the sophist variety. As he gets older, his brighter days commence and he begets children. He meets with obstacles when the time for the fruitful enjoyment of his ambitious plans are about to mature.

6th. Diseases do not leave him and also his mother though his enemies fall after a time. He will have family happiness but he will have no uncles.

7th. He will be intelligent and prosperous in life. No female loves him. He is as charming as cupid and as vain as a cuckoo. Overbearing in manners, he commands no respect at others' hands.

8th. He does not reside in his father's house for a long time. He builds one for himself and lives in it. That is also of a short duration. His body too is of short duration. Disease is his constant companion but ultimately he obtains salvation.

9th. In this house Jupiter makes the native devoid of will-power a victim to indecision, and fond of procrastination. Modest and retiring in disposition he becomes the owner of a high storied building. Ever ready to lend a helping hand to deserving people, with high ideals of self-sacrifice and spirit of service, he imperceptably adds little by little to his income and esteem. All evil influences leave him and he gets released from bondage.

10th. He builds big mansions; gets reputation far wider than that of his father or brother. He can derive no happiness from his children.

He is good and charitably disposed. He cannot endure the prosperity of his own children.

11th. He is master of gold and silver and plays upon the lap of luxury; more learned than Vyasa and a better grammarian than Panini himself. He is a proper prop for his father in old age. He gets five good children, and his wealth is devoted chiefly for charitable purposes and for the enjoyment of others.

12th. For sheer outward show, and a desire to have a name, he spends a lot of money. He prostitutes his intellect for the deceit of others. He does nothing for his prosperity in the other world.

VENUS AND HIS CHARACTERISTICS

1st. Good body. He has a number of girls of attraction for his personal enjoyment. He does good actions and enjoys various kinds of worldly pleasures. This happiness he enjoys only if he is strong and occupies his own house or exalted house. But if he is combusted and debilitated, no doubt he has all these but they are coupled with some evil consequences.

2nd. He acquires a command of language. His words appear to be sweet and resonant. He is ever on the alert to grasp the full significance of the world and its reality, the purpose of life and the origin of creation. He gets unalloyed happiness. He wears rich and costly dress. He has an eye only on things of beauty and girls of lustre. But he can have no family happiness.

3rd. No affection for females; relations will become extinct. No happiness through children. He will fly from field of battle in the thick of fray, even as a coward though he be the Commander-in-Chief. He will withdraw from making fight after attempting to do that meritorious act out of sheer cursedness and miserly disposition.

4th. Diligent, industrious, buoyant and enthusiastic. Has no concern whether relations exist or expire if they are happy or unhappy, angry or affectionate. He will improve the private property of his mother. He gets a number of subordinates to work under him who subscribe a decent amount as a token of their respect for him.

5th. He begets good children. Anything that he does brings him good luck and good coins. He will chant mantras for the good of the world to come. Has a good appetite and for relishing food. A good writer of poems and of readable literature and proficient in occult sciences.

6th. Powerful enemies. Expenses exceed his income. After hard labour he acquires wealth but it is of no use to him. He devotes his time for a study of useless literature, wicked in effect. People do him harm by a similar process to that practised by him. He will do no good but positive harm to those who deserve worship at his hands.

7th. Happiness with a charming wife. Diseased private organ. Will beget esteemed children. Very much after sexual enjoyment. A

wanderer in foreign lands. He cannot turn out any sustained or hard work. None will hesitate to pay homage to his versatility and attainments.

8th. He uses only harsh and inelegant expressions. He lives long without much trouble. He owns plenty of cows and other quadrupeds. He will be a hardened litigant but finds it difficult to succeed in any of the litigation. He knows or discovers various methods of making money though the result of his researches ends in disappointment. He can succeed in life only through banking.

9th. Banking is his only business. He will be a Shylock. His great pretensions are those of a charitable man. He has happiness through brothers and bodily comforts.

10th. Family greatness comes down due to his indecision and unsettled course of conduct. No meritorious acts done by him for the perpetuation of his family-name and prestige. His children command scant respect at the heads of others because of this quality in the father. By inviting subscriptions for charitable undertakings and by launching in litigation he makes large profits.

11th. Gets proper reward for exertions. Very beautiful. Even powerful as a king. He becomes famous for his honesty, devotion to duty, charitable disposition, kind-heartedness, becomes a yogi, he has grand schemes to launch and bring them to successful working. He will have the desirable driving power to manage big enterprises and to control world-wide syndicates.

12th. At one time, he is great but small at others. He will have money at one time but lose the same immediately. He will have good income but greater expenditure per day. He performs meritorious actions and enjoys every kind of innocent amusements. He loses all good qualities in course of time and falls from a high pedestal. People hate him as a result of his evil conduct.

SATURN AND HIS POSITION

When Saturn occupies the rising sign the native is found to be poor, but if strong by being in exaltation or otherwise he becomes rich and powerful. He is born to endure every kind of sorrow. His intellect has no depth and he can take things only at their face value. He has an evil eye and consequently courts the odium of his fellow-beings. Disease does not leave him. It becomes a second nature with him. He is jealous of the greatness of others and his envy cripples him and his wealth.

2nd. He is forced to leave his home and kindred and live separately for his own selfish ends and selfish enjoyment. His relations have no good opinion of him and they create mischief and trouble. He pays them in the same coin. Retaliation leads to use of harsh expressions and of physical force even. He will be the controller of an iron mine or the director of a silver syndicate. If it is powerful, the above effect is sure to be realised. If the planet is weak, he falls a victim to instruments made of these metals, or he may be employed in a place where these metals are manufactured or turned into other shapes.

3rd. Constant trouble due to overwork or ill-treatment of his brothers. No earning without obstacle and trouble. But he succeeds in spite of all obstacles. Steady and steadfast in his endeavours he carries out his undertakings and derives ultimate satisfaction at their successful fruition but foiled in the attempt falls a victim to despair and despondency. Even when people approach him with kindness and sympathy, he treats them with contempt and ridicule, and receives them coldly with a dark look.

4th. Loses all paternal property and paternal home. His near relations are the cause of his falling into disgrace and his reputation gets sullied either because of them or through them. He causes mental pain to both the parents. His home is destroyed. All his cattle and conveyances follow suit. He falls a victim to that foul disease paralysis. He becomes a chronic invalid.

5th. He will have to feel sorrow on account of his children as they are no good. His prosperity is unstable and his intellect is eternally clouded. Always tormented with evil thoughts, he gets into disputation with even friends. An atheist in religion, he gives up all canons of morality and social order. He is perpetually controlled by stomachic disorder.

6th. He is not afraid of kings, thieves or enemies and none dare to stand before him. In a wordy wrangle he easily defeats everybody. He has buffaloes in excess and cows in abundance and he enjoys their vigorous growth right before him. He has an uncouth wife and an uncertain uncle.

7th. No dependable relation and no wealth earned by decent means. Even if he lays by something, it evaporates as soon as it reaches his hands. Both husband and wife are equally diseased, the difference is only one of degree. Lazy and indolent he falls a prey to inertia and sleeplessness. Very weak in health and uneven in temper.

8th. Some disease, sickness and poverty. He can see through people and designs. No one can escape his sparkling piercing eyes and no deception is allowed to be practised before him. He is no friend to the gentile and the humble and the lowly. He loses his wealth and his eye-sight.

9th. No liking for females or sexual enjoyment. Soft-hearted and pliable with all gentle in the extreme. When his relations suffer he goes to their rescue and alleviates their sorrow. He leaves all worldly longings behind him and takes up to meditation and prayer.

10th. He will not enjoy the milk of the mother's breast. He has to grow on goat's milk. He does not get any inheritance from his father. He has to earn his daily bread. He has to repent often for his folly. If he is given a position of trust and responsibility, he courts trouble and mischief, a terror to his subordinates and a coward before his compeers. He gets some comfort towards the close of his life. A miserable and miserly existence, a quarrelsome and venomous reptile.

11th. Longlived, with permanent wealth and firm and fixed mind. He does nothing unfinished, constantly sickly he recovers from their effects and chants merrily the wail and vanity of life. Some of his issues perish and not one among a hundred will be as liberal as he.

12th. Feeble in strength, he is a coward in the battle-field devoid of all shame. He possesses a weak eye but has handsome appearance and commands a welcome reception wherever he goes. If the 12th house happens to be his own house, he cannot have any of these, as Lord of the rising sign in the 12th house, he destroys all his enemies. He is a fit object for receiving gifts.

THE DRAGON'S HEAD IN THE SEVERAL BHAVAS

1. A good debator. With others' help he carries out his undertakings. He has to court help in secret as his enemies are powerful. He will crumble his foes into powder by secret machinations. He will have many wives and is never satisfied even after enjoying a variety of women.

2nd. His relations will be ruined. He will be a liar. He will carefully preserve his wealth, by miserly habits and living a wretched and hand-to-mouth existence. He is afraid of nothing. His friends desert one after another. He has to be afraid of dangerous weapons. Wicked people get him into prison.

3rd. A strong man with the prowess of a lion or an elephant, he is not afraid of anyone, a prince or a peasant, a viscount or a vassal. A lucky being, the envy of everyone as he obtains everything he needs without any exertion.

4th. His mother is sickly, and he is mentally worried. But if the 4th house happens to be Mesha, Kataka, Mithuna, Vrischiga and Kanya, the results are the very opposite.

5th. He will have sons no doubt but they are of no service to him. He will fail to obtain the girl of his own choice and consequently unhappy. He is unlucky in all his labours. He eats little owing to stomachic disorder.

6th. Strong in body and in mind he gets a well-filled purse. He gives no quarter to his enemies. If they fly to forests as place of refuge, he will cause the whole forest to be burnt. An unsteady person with no relations all dying while yet in his infancy.

7th. His wife dies and he suffers from various complicated ailments of the body. He is never in company with relations. Others will be circulating scandals about him. Powerful people bend before him but friends and relations abuse him and defy his influence.

8th. His happiness is transient and he loses his patrimony. All abandon him; even the very health of which he was boasting once, leaves him.

9th. Wise man reputed for his gratitude, ever bent upon helping the needy and the poor among relations. Men like him for the good nature and unobtrusive non-interfering tendency. He is a hero in any assemblage of men. Ever desirous of paying homage to God and Goddesses, he frequents important places of pilgrimage. He is always tender towards the destitute.

10th. A friend of the mlechas. He somehow entices away family women with his wily charms; but never has peace of mind owing to constant pricks from his enemies. A race-lover, a drunkard and much addicted to opium. An incurable smoker, he spends away a large fortune. He has no mercy for another but is evilly disposed towards all.

11th. Earns money from the low-born and the mlechas. A respectable man; never goes out without a retinue; confined to his native country. Loses every pie of his on account of his contact with these mlechas, and plunders other people. But sons are born to him who make him happy and cheerful.

12th. He is poor and falls a victim to gout. Cannot earn money with all his efforts in that direction. A friend of the wicked and a foe of the fortunate. Ultimately he obtains his heart's best yearnings.

KETU IN THE SEVERAL BHAVAS

1st. Quarrels with relations and comes to grief on that account. Courts trouble from wicked people. He is always anxious about his wife and children.

2nd. Litigation takes away every pie of his property. All his crops are destroyed. His face gets disfigured by pimples; quarrels with family people. A good literary man if Mesha happens to be the 2nd Bhava. In Mithuna and Kanni, he will be prosperous and happy.

3rd. He destroys all his foes. There will always be quarrel wherever he goes. He is wealthy and prosperous. His relations are all driven to various quarters, but is eternally a victim to sorrow and grief.

4th. Mother is without health and she succumbs down. He has to lose his father's property. He has no family. His relations are not prosperous. If he is in his exalted house, the reverse happens. He cannot live for a long time in his own house.

5th. His brother will have wounds from weapons. He is very unhappy. He has few sons. Though powerful yet poor withal.

6th. He loses prestige on account of his uncle. He loses cattle, elephant and crops. He is ever mentally worried. He is free from physical complaints and has a healthy constitution. He does successfully whatever he undertakes to do without any effort.

7th. One does not advance in the battle-field but owing to several mental pre-occupations, retires like a coward. The same is true of all other undertakings. He loses a lot of money. Wife and children are

unhappy and he has to spend a lot on account of them. He will have a restless mind. If he is in Vrischigam, he makes a lot of money.

8th. Dysentery is his bane. He has to be careful about vehicular journeys. He will have loss of wealth. If it happens to be Mesha, Vrishabha, Mithuna and Kanya and Vrischiga, he would not have these things. He will have money pouring in.

9th. Neither sorrows trouble him nor happiness envelops him. He is anxious to have a male issue. He is a friend to the white people or those that belong to the white nationality. His brothers come to grief. He gets wounded in his hands. Even if he does anything good, others decry him.

10th. He is unlucky and unhappy. He has to pass through several ordeals in life. He will have vehicular accidents. If the 10th house happens to be favourable to this planet he will not undergo any of these dangers.

11th. He is extremely happy. He has good education and he is good-looking. He is courted by everybody. He is a lustrous figure. But his children and grand-children are miserable and unhappy. He has nothing but words of disparagement in times of danger and despair. With all these drawbacks he pulls through any way.

12th. The native gets disease in the following organs : anus, private parts, legs and eyes. He moves about like a prince. He spends a lot of money on charity and luxury. But in a field of battle he is a fighting hero crushing everyone in turn.

CHAPTER XIX

GENERAL VIEWS ABOUT THE HOROSCOPE

Planets in exaltation, in their own houses, moolatrikona houses, the preponderance in the number of bindus in samudaya-ashtaka-varga, the strength of the 11th house when compared with that of 12th, the yogas mentioned in Chapter XII and the yogas commencing from Vallaki onwards and the better sort among them, have all to be taken into consideration before one can arrive at correct conclusions in relation to a horoscope. Happiness or misery, health or wealth, strength or weakness, are all determined by the position and aspects of Jupiter, Venus and Saturn. The stronger these planets are found to be in the horoscope, the greater will be the indication of beneficial results. If they are weak, the effect will be correspondingly weak. When the Moon has the conjunction or aspect of good planets, it is ordinarily good and when it obtains the same from evil planets, it is evil. When lord of lagna or dispositor of Moon happens to be friends and are very strong, then they contribute to the native's happiness. When they are weak and happen to be enemies, they cause harm. If Moon has its own navamsa, or the navamsa of a friend and the said Moon has the aspect of Jupiter and the native is born in day time or has the aspect of Venus when born at night time, then the man born in this yoga will be completely happy.

Lord of lagna, lord of Moon are the vital factors to indicate the health of an individual. The good or evil aspects or conjunctions of

other planets in relation to these and as between themselves determine to a very large extent the future effects regarding health or sickness. Good conjunction, larger units of strength in samudaya ashtaka-varga with kendra houses strong and powerful, one would be happy and prosperous during the early life ; if all those happen in panaphara houses, then the same result happens during middle age, and if they are so in apoklima houses, then it takes place in the later period of one's life. Conversely evil conjunctions and smaller number of units of strength in samudaya-ashtaka-varga and kendra houses proving themselves to be weak and powerless, the evil periods will be denoted much in the same order noted above.

Divine blessing is indicated strongly when lagna has Vargottama, when there are good planets in the 2nd house from Sun and in the kendras and trikonas from lagna and karaka planets occupy kendra houses. The same results are yielded by Vasuman, Mahabhagya and Ruchaka and other good yogas mentioned in a previous chapter, the 9th house having the aspect of a powerful strong good planet, itself being equally strong.

Kendra, swaskeshtra, moolatrikona, are the houses that are primarily considered. The aspect to the 9th house from good planets is indicative of a fortunate man and aspects of evil planets are indicative of evil. Mercury, Jupiter and Venus if strong and if good planets occupy kendra houses, one becomes a " Vidwan " (learned). If there are weak planets and no good ones in kendra, then there will be no education.

CHAPTER XX

THE DASAS, THEIR SUB-PERIODS AND THEIR CHIDRAS

The normal life of a human being is 120 years. Each of the nine planets exercises its rulership once during a particular period over the life of a human being within these 120 years. The said period is what is known as the dasa period of that particular planet. Each dasa period is sub-divided into 9 sub-periods and each of these sub-periods is controlled by a planet in a certain order. The dasa is determined from the star of one's birth and the same is ascertained by noting down the time of the passing of the Moon over a fixed star or constellation at the time of birth. In fact all astrological calculations according to Hindu view are based upon a consideration of the time of passage of the Moon over these fixed stars or constellations.

The order of these dasas and the period covered by them are herewith tabulated :

Dasa.	*Nakshatras.*	*Period.*
Sun	Krittika Uttara Uttarashadha	6 years.
Moon	Rohini Hasta Shravana	10 years.

Mars	Mrigashira Chitra Dhanishta	7 years.
Rahu (Dragon's head)	Ardra Swati Shatabhisha	18 years.
Jupiter	Punarvasu Vishakha Poorvabhadra	16 years.
Saturn	Pushya Anuradha Uttarabhadra	19 years.
Mercury	Ashlesha Jyeshta Revati	17 years
Ketu (Dragon's tail)	Aswini Magha Moola	7 years.
Venus	Bharani Pubba Poorvashadha	20 years.

The fixed star at the time of birth of a native through which Moon passes, is the janma nakshatra or ruling star. By the term it is meant that at birth the planet, Moon, moving round the earth was marked in the orbit of the zodiac of fixed stars by a group of particular stars that is denoted by the said ruling star. English astrologers denote the same by saying that Moon is passing through the particular degree of the sign in the zodiac. It is easy for one to find out how much time has elapsed after Moon's entry into the sign denoted by the fixed star. They can be found out from the almanac. The time taken by the Moon to cover the particular space denoted by the janma nakshatra after birth in terms of ghatikas and vi-ghatikas when multiplied by the total number of years assigned to the planet and divided by 60 will yield the number of months, and lastly the balance still left when multiplied by 30 and divided by 60 will give the number of days. These are the number of years in the dasa yet to cover after birth time. After ascertaining the first dasa, follow the order given above and you can find which particular dasa is running at a particular period.

After determining the balance of the dasa period, add the number of years allotted to the succeeding planet which is followed by the dasa period of the next succeeding planet and so on till the last one preceding the commencing dasa is reached.

It is unlikely that one would live to pass through all the dasa periods, but under normal conditions one can complete all the dasas provided one leads a careful life consistent with the ideals chalked out for him.

In order to find out the sub-period in any dasa, we have to follow certain definite rules incorporated herein. The whole dasa period whether it is 20 or 6 years or any other figure is divided into 120 parts and whatever part out of this 120, one planet is entitled to share as its portion that portion in the life of the dasa period will be controlled by that planet and the time allotted to it for the exercise of that period is also conditioned according to the order above mentioned for the several dasa periods. In this manner every planet has a voice in the control of a particular dasa. The first sub-period of a dasa commences with the dasa planet itself, then the next one begins with the sub-period of the next planet given in the above order.

Supposing the dasa period is that of Moon; the 1st sub-period is that of Moon, then that of Mars, then follows that of Rahu. To find out the length of the sub-period in a dasa period, we have to multiply the period of the planet's dasa by the total number of years allotted to the lord of the sub-period and dividing the product by 120, we get a quotient which will indicate the number of years allotted to the sub-period. The months and days could be similarly worked out. This kind of dasa is known as the Nakshatra Dasa. The cumulative effect of the influence of the dasa lord and that of the lord of the sub-period can be determined by ascertaining the actual strength of both the planets in all possible ways. If the sub-period is divided into 120 divisions and distributed among the nine planets, we will obtain the "Chidra" period of a planet in a sub-period.

Multiply the total number of years of the current dasa by 3 and multiply the same with the years of the sub-planetary period and divide by 2. The quotient when multiplied by the number of years of the chidra planet will give the total number of ghatikas of the chidra planet which could be converted into days and months.

The lords of the 8th house from the rising sign and Moon, the planets that occupy the 8th house from the same, the planets that aspect these houses, Saturn, lord of the 22nd Drekhana, the lord of the sign occupied by Gulika, the lords of the signs in occupation of these planets, the navamsa lords of these, and Rahu, are the chief significators of evil and harm to the native. Of these the weakest in occupation of an enemy house or has the aspect of an evil planet will contribute the greatest havoc to the native. Death may be anticipated when the dasa period of an evil planet is being governed by the sub-period of another malefic planet, other combinations showing a period of extreme danger. The dasa period of the 3rd, 5th and 7th nakshatra lords counted from the birth star are also evil. When the termination of one type of dasa synchronises with that of another and a different type of dasa, calculated from a different standpoint, there is an indication of death to the native. Three or four such types happening to occur at the same time will certainly prove very effective. Generally the termination of a dasa period, and principally the dasa period of the lord of the 8th house, are absolutely evil and the native cannot but undergo all sorts of privations. The enemy of a dasa planet in his sub-period, particularly the enemy who happens to be an evil planet, will bring about death. When a dasa period is on the run, and is being controlled by one planet whose sub-period is on the van of progress, and either of the two planets is aspected by or in combination with an evil planet, then it is not propitious.

The lord of the rising sign, the lord of the 10th house, the planets that occupy such houses, of these the most powerful among them, in his period of management will confer great benefits and impart to the native the full proprietory charge of his house and fortunes and other acceptable things he is likely to enjoy in this life.

When Moon is occupying a night sign and the native is born at night time and Moon is also powerful, then the kind of dasa which is more applicable for him is the Nakshatra Dasa, which is based on the calculation of the position of the Moon at birth in the zodiac. This gives satisfactory results, and is found to work successfully in practice.

If the planet which rules the native's life at the time of birth aspects the Moon or is in some way related to the Moon in the radical chart, the proper dasa series that is applicable to such horoscopes, is the Kala-chakra dasa for an accurate study of the future.

KALA-CHAKRA DASA

This dasa has a peculiarity of its own. The basis of its calculation though depending on the janma-nakshatra is somewhat different. We propose to deal with it below :

Divide the 27 star groups as follows into series of trines :—

1. Aswini	Rohini	Punarvasu
2. Bharani	Mrigashira	Pushya
3. Krittika	Ardra	Ashlesha
1. Magha	Hasta	Vishakha
2. Pubba	Chitra	Anuradha
3. Uttra	Swati	Jyeshta
1. Moola	Shravana	Poorvabhadra
2. Poorvashadha	Dhanishta	Uttarabhadra
3. Uttarashadha	Shatabhisha	Revati

The following number of years is distributed for the planets ; Rahu and Ketu have no place.

Planet :	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Years :	5	21	7	9	10	16	4

The dasa lord has to be determined from the pada of a star or nakshatra ; be it noted that each star has four padas covering a period of 6 hours each or 15 ghatikas roughly. Roughly a nakshatra is supposed to cover 13 degrees and 20 minutes of space. One-fourth or one-quarter of the star is a nakshatra pada. In this type of calculation of Kalachakra dasa, each pada or nakshatra quarter division is ruled by a different planet.

For Hasta and others of the middle nakshatras in the 2nd group of stars, the order of succession of dasas is as under :—

(a) Meena, Kumbha, Makara, Dhanus, Vrischika, Tula, Kanya, Simha, Karkata.

(b) Mithuna, Vrishabha, Mesha, Dhanus, Makara, Mesha, Meena, Mesha, Vrishabha.

(c) Mithuna, Simha, Kataka, Kanya, Tula, Vrischika, Meena, Kumbha, Makara.

(d) Dhanus, Vrischika, Tula, Kanya, Simha, Kataka, Mithuna, Vrishabha, Mesha.

Find out the balance of the degree in minutes of the nakshatra yet to run at birth time or the ghatikas and vighatikas. Convert the ghatikas into vighatikas and multiply the product with the total number of years allotted to the lord of the sign and divide it by 200. The quotient is the number of years of the balance left in that dasa. If there is a remainder multiply it by 12 and 30 and divide the same with 200 and determine the number of months and days.

From Meena to Vrischika, Kanya to Kumbha, Simha to Mithuna, Mithuna to Simha, Dhanus to Meena, whichever dasa follows the one mentioned before in the several groups of pairs, the period of commencement of the dasa influence of the planet will be characteristic of evil, and the ruling planet has a tendency to work out great mischief. For Aswini and nine others of the first and the 3rd series among the triplets arranged as above on one side, the lord of the 1st pada at birth-time will be Mars, next in point to succeed is Venus, next Mercury, next Moon, then Sun followed again by Mercury, next by Venus, next Mars, and lastly Jupiter. The other padas in the same series are ruled by the lords of :—

2nd pada.	*3rd pada.*	*4th pada.*
Makaram	Vrishabha	Kataka
Meenam	Mesha	Simha
Vrischikam	Meenam	Kumbha
Thulam	Kumbha	Thulam
Kanya	Makaram	Vrischikam
Katakam	Dhanus	Dhanus
Simha	Mesha	Makara
Mithuna	Vrischika	Kumbha
Vrishabha	Mithuna	Meena

For the remaining five stars in the first group—that is the middle nakshatras—the padas are ruled respectively by the lords of :—

1st pada.	*2nd pada.*	*3rd pada.*	*4th pada.*
Vrischikam	Kumbha	Thulam	Kataka
Thulam	Makara	Vrischika	Simha
Kanya	Dhanus	Dhanus	Mithuna
Kataka	Mesha	Makara	Vrishabha
Simha	Vrishabha	Kumbha	Mesha
Mithuna	Mithuna	Meenam	Meenam
Vrishabha	Kataka	Vrischika	Kumbha
Mesha	Simha	Thulam	Makara
Meena	Kanya	Kanya	Dhanus

For those born in nakshatras in the second group ; for Rohini and seven others of the first and third series among the triplets arranged above on the other side, the lords in order are of the signs :—

(a) Mesha, Dhanus, Makara, Kumbha, Meena, Mesha, Vrishabha, Mithuna, Simha and Kataka.

(b) Kanya, Thula, Vrischika, Meena, Makara, Dhanus, Vrischika and Thula.

(c) Kanya, Simha, Kataka, Mithuna, Vrishabha, Mesha, Dhanus, Makara and Kumbha.

(d) Meena, Mesha, Vrishabha, Mithuna, Simha, Kataka, Thula, and Vrischika.

To put it shortly, the lords of the signs that succeed one another in the regular order of arrangement of the zodiacal chart will always be a source of welfare and prosperity to the native, and signs of irregular sequence and their lords during their period are indicative of something harmful in effect. We have already treated about the trikona signs. They are the sign under reference—the 5th sign from it and the 5th from the latter—that is, the 9th from the first. This has to be kept in mind for understanding the bhukti periods or the sub-periods in the dasas of the above series. To find out the sub-periods, all that you have to do is to follow the process given here. We may bring it to the notice of our readers in this connection that the trikona signs are three in number, of which one is invariably a movable sign, the second a fixed sign and the last one is a double or mixed one. Take note of the movable signs first ; commence the order of planets from that sign one after another and the order of the antar-dasa lords will be completed. We may illustrate the same with the following example : Let us suppose that the janma nakshatra is Punarvasu and the child is born in the 3rd pada. The dasa period commences from Vrishabha, the lord of the sign. The trikonas in relation to Vrishabha are Vrishabha, Kanya and Makara. Makara is a movable sign. The antar-dasa lords are those commencing from Saturn and ending with Mercury. Multiply the number of years allotted to Saturn and with the product multiply the number of years distributed to the dasa lord and divide this product with the haraka of the trikona of the said planet, the quotient is the number of years derived by the antardasa. The remainder may be reduced to number of months and days according to the usual practice. The harakas for the several signs are :—

Mesha 100 ; Vrishabha 80 ; Mithuna 83 ; Karka 86 ; the same for their respective trikona signs as well.

OTHER KINDS OF DASAS, THEIR NATURE AND DETERMINATION

Place the Moon's exact longitude in four different places :—

Add 3 signs, 3 degrees and 20 minutes to the 1st.
Subtract the same from the 2nd.
Add 1 sign, 23 degrees and 20 minutes to the 3rd, and
add 1 sign and 10 degrees to the 4th.

Find out the longitude of the 8th house as counted from the longitudes already noted above. Find out the dasa period of the lord of the sign as you do in the determination of nakshatra dasa. Then you obtain four different series :—

First is called Niryana Dasa.

Second is called Adhana Dasa.

Third is called Utpanna Dasa.

Fourth is called Mrityu Dasa.

If the rising sign is strong and powerful, these methods are found to yield wonderful results and the systems work out on a satisfactory basis ; if they are not strong, they may be left severely alone.

Those interested in finding out the bala-pinda of a planet and the method of calculating the ayurdaya dasa, are directed to secure a copy of the book entitled " Balapinda and Ayurdaya ", which will be shortly released from the press.

CHAPTER XXI

ON THE EFFECTS OF DASA PERIODS IN GENERAL

To determine accurately what particular consequences are likely to be experienced in a dasa period, it is necessary to take into consideration the strength of the ruling planet, the quality of the sign occupied by the planet, the nature of the aspecting planets and the characteristics of the planets that are in conjunction with the same. The dasa planet has a particular quality stamped upon it. That quality is modified to a considerable extent by the operation of the forces generated by the several factors noticed above. In addition to these factors the strength of the dispositor of the said planet has also to be determined. The sign occupied by the dispositor is also a significator. Bearing in mind the principles of interpretation in relation to the subject matter in hand, we shall enumerate certain rules to guide the beginner in applying his reasoning faculty to form a correct judgment.

The planet that occupies its own amsa, otherwise described as possessing its vargottama, will generally yield exceptionally happy and beneficial results. If it is debilitated or afflicted by combustion or aspected by a malefic planet, the effect will be mixed in character. During the period of the planets that occupy the 6th, 8th and 12th houses, nothing in shape of good can be anticipated, on the contrary one will have to go through a period of storm and stress. The same consequence is experienced during the periods of a malefic planet, lord of the 3rd, 5th or 7th nakshatra lords counted from the janma nakshatra or of the lord of the 8th house. Trouble from thieves and enemies, disasters of a serious character from different quarters are the chief basic consequences.

The dasa period of Saturn when it happens to be the 4th dasa period after birth, or of Jupiter the 6th, or of Mars and Rahu the 5th, will be unfavourable and the cause of untold misery and unhappiness. The dasa period of a planet which occupies a bhava sandhi and happens to be the owner of an unfavourable bhava is also very troublesome.

Good planets occupying the 6th, 8th and 12th houses, and debilitated or evil planets in these houses with such debilitation, will cause the native misery and unhappiness.

Mars in his period brings landed property to the native, gives him success in his undertakings and victory over his enemies provided he is in the occupation of a progressive sign, or his exalted house which also happens to be the 10th or 11th house from lagna. A person born with such a combination becomes the commander of a large army or a rich nobleman with a number of retainers, with an inexhaustible purse. His instincts will be laudable and he will be reputed as a charitable person.

If Venus occupies his exalted house or if he is in the 10th, 11th or the 12th house, without being combusted or in company of evil planets, during his period he causes the native to obtain various kinds of rubies and precious stones in abundance and confers upon him glory and fame.

The general effect of the dasa is modified by the planet that governs the particular bhukti of the planet concerned. If the latter occupies the 6th house from lagna or from that of the dasa lord, or happens to be that of planet that occupies the 6th house from the house occupied by the lord of the lagna, it is indicative of trouble from foes, decline of power and position and estrangement from friends and relatives. The bhukti lord during his period will impart the qualities of the bhava occupied by him in relation to the major dasa lord.

When bhukti lord occupies the 2nd house from dasa lord, during his period the native acquires wealth and when he occupies the 4th house, he makes the mother happy and contributes to the general welfare of the family. The good effects of the dasa could be felt in an ascending scale while the evil effects in a descending scale in proportion to the strength of their signs. The planets that have undergone combustion with the Sun are productive of no good whatever, they correspond to the planets that are in debilitation.

When the dasa lord passes through his exalted sign or a friendly house in his circular motion through the heavens, corresponding to the nature of the bhava of these signs in relation to the Moon, he does his bit of good consistent with his strength and quality.

The bhukti lord destroys the effects of the bhava if he happens to be debilitated, or in an unfriendly sign or is in combustion with Sun in the radical chart, and when he enters such signs in his circular journey the destructive effects materialise.

When Sun enters the exalted house of a lucky bhukti lord, fortune begins to appear. This is the case with Jupiter also. Conversely when passing through the debilitated house of a bhukti lord, troubles begin to afflict the native.

The Moon's Node Rahu has no independent function of his own. He partakes of the characteristics of the planets in conjunction with him. Even though his companion is favourably disposed towards the native, at the end of his period he does considerable harm.

The second and 7th houses are called Maraka houses. Planets occupying those houses if they happen to be owners of the said houses, become extremely powerful. Lords of the 8th and 12th when weak and powerless tend to kill the native during their bhukti. Malefic planets owning kendra and trine houses are good. Lords of the 3rd, 6th and 11th produce only evil even if they are by nature good, and favourable lord of the 8th house is always good if he is also the lord of the rising sign. Parasara holds the view that Sun and Moon have no evil disposition even if they happen to be lords of the 8th house. They are both inclined to do good only.

The combination of a trine lord and a kendra lord is conducive to the happiness of the individual, and each of them contributes his quota during his bhukti in the dasa period of the other. But the combination should be in a trine house or some other favourable house. All planets are by nature disinclined to exhibit their true characteristics during their own bhuktis in their dasa periods. Lords of the 4th, 7th, 10th, 5th and 9th houses though by nature evil, acquire the opposite quality by conjunction. Lords of 5th and 9th become well disposed when in conjunction with a powerful kendra lord, and confer upon the native unexpected honours, titles and privileges.

The aspect of an evil planet is more powerful than its conjunction and the conjunction of a good planet is productive of greater good than its aspect.

Jupiter and Venus when they own kendra houses become necessarily evil, if they choose to occupy maraka houses, they destroy every thing that is good in the chart of the native. Among the planets Mercury and Moon, the former is less powerful than the latter, in doing evil, should either of them happen to own a kendra house, and of the planets Sun, Mars and Saturn, the inclination to do something good is correspondingly stronger in either of them than the one preceding it when they happen to own kendras. Rahu and Ketu in trine or kendra houses provided the lords of those houses are in conjunction with any other planet, try to do good. When they occupy favourable houses and are in conjunction with any other planet or are related to any other planet in any one of the approved forms, they try to do considerable good and they become yoga-karakas in their bhukti periods.

The time for the fruitful realisation of any kingly yoga is the bhukti period of a maraka planet in a yoga dasa, and this happens generally when the maraka planet happens to be an evil planet.

The planet that has just left its exalted house and has commenced to progress further in its motion is called a waning (avaroha) planet and its dasa period is known as the waning period, and when it is in its own navamsa, exalted navamsa or that of a friendly planet, its influence will be a mixture of good and evil in proportion to its progress, but that of a planet just emerged out of debilitation, its dasa is known as the waxing (Aroha) Dasa and when such a planet occupies an enemy navamsa or debilitated navamsa, the dasa period is extremely evil. Good planets in evil amsas or debilitated navamsas or enemy navamsas in their dasa periods, will be mixed in their characteristics and in other navamsas, are powerful in doing good.

CHAPTER XXII

SOME SPECIAL CHARACTERISTICS OF THE LORDS OF THE SEVERAL BAVAS

We have particularly refrained from making any reference as to the influence likely to be exercised by the dasa lord by virtue of the lordship of the particular bhava governed by that planet. The factors considered in the main give us only the ground work and colouring in general, but the particular bhava concerned gives the personal tone as the chief factor for that horoscope. Thus we have on the one hand the general significations giving the type of effect anticipated and the particular one pointing out the exact direction in which the effects would be felt. This factor may be considered in two different ways—when it is found to be good and beneficial to the native, and when it is seen to be evil and injurious. A general outline of the principles governing such influences is herein incorporated.

If the period is that of the lord of the rising sign, which is itself strong and powerful, the native is bound to experience bodily health and happiness, peace of mind, and the acquisition of a recognised position and status among the people, and it may be said of him that in his case the saying that happiness grows from more and more is amply illustrated.

During the period of the lord of the 2nd house one enjoys good food, and obtains an increase to the family circle. By his speech and powerful persuasion in courts of justice and public assemblies, he acquires wealth, honours and reputation. His financial prospects undergo a wholesome change for the better.

Lord of the 3rd bhava if powerful, makes the native strong and powerful, influential and respectable. The native derives considerable help from his brothers. Many servants attend on him and he becomes the head of a department either in business or service, either of which requires energy and enterprise.

The dasa period of the lord of 4th bhava is indicative of family happiness and worldly enjoyment. Acquisition of wealth necessary for proper discharge of worldly duties, for the support and protection of one's near and dear relations is also experienced. Opportunity to do service to humanity, to make contributions to social orders, possession of conveyances of different varieties, purchases of lands and fresh pastures, putting up of beautiful and architectural designs and the attainment of higher grade appointments in the walk of life, are the several events that may be expected in the said period.

While birth of children, solicitude towards relations, increment in salary, sudden rise in profession, obtaining the rank of minister or adviser to the sovereign, or member of a council, state or municipality, titles, honours and precedence, sumptuous and wholesome food, and desire to do something charitable and meritorious are the dominant characteristics of the lord of the 5th bhava during his period.

The lord of the 6th bhava is more inclined to help the native to conquer his enemies even by foul and treacherous means and to develop a disposition to self-sacrifice and to cultivate a desire to appear

more prosperous than his class. One becomes mentally strong and morally scrupulous.

During the dasa period of the lord of the 7th house one enjoys in an excessive degree the happiness of a householder with a contented wife to co-operate with him in all his legitimate undertakings, and performs many marriage ceremonies. He has greater opportunities to pay visits to friends and relations far and near; whereas the lord of the 8th bhava frees one from his debts, cares and anxieties. He commands respect from elders and equals and becomes owner of a number of quadrupeds, and gets himself released from quarrels and entanglements.

The lord of the 9th house stands unique in itself to do the greatest good to the native. It contributes to the native the greatest good that is possible for the planets to confer upon the individual. Happy children, happier grand-children, a beautiful wife, and immense wealth will be enjoyed during this period. Inclination to worship God, friendship with the great, honours from kings and nobles, respect from religious people are the chief distinguishing characteristics markedly noticed in the said period.

Lord of the 10th house clears the way for getting through every kind of undertaking. One obtains a distinction and a name which will be left as an example for posterity to emulate. Anything that is base and mean is foreign to one's temperament. Many beneficial acts will be done by the native without any expectation of reward resulting in the perpetuation of a glorious name for the family. Health, wealth, wisdom and general prosperity mark the period when the lord of the 11th house controls the destiny of the native. There is no particular limit for the enjoyment of these; while the 12th house lord forces him to spend a good lot of money on virtuous people and virtuous actions. One would make it a point to purge himself of all sins and free himself from the tentacles of karma and its consequences.

When the planets are evil by nature or disposed to do evil on account of their relative position in the chart, contrary and opposite effects are experienced.

If the lord of the rising sign occupies an evil position or rasi, during his period the native will experience miseries of every variety. He may be imprisoned or he may fall down from a high position. He may even be forced to travel incognito, for fear of arrest or imprisonment. He will be a victim to bodily disease and mental worry. He meets with obstacles in all endeavours. He loses prestige, changes his residence and ultimately falls a prey to adverse fortune.

If the lord of the 2nd bhava happens to occupy an unfriendly house or becomes evil in other respects, he makes a fool of the native and forces him to cut a sorry figure in assemblies of men. The native leads an unsteady life. He is possessed of a sharp tongue and a wicked pen. He becomes the embodiment of all that is coarse and filthy in talk and deportment. His eyes will be affected and he will lose money as a result of intemperate speech. Danger to wealth and to his person from king will follow in quick succession ultimately making him a sorrowful specimen of humanity.

Death of brothers and sisters, evil promptings in affairs of life, trouble from foes, separation from friends, loss or power are the chief characteristics of the period of the lord of the 3rd house when he is not favourably disposed to the native.

One is deprived of his lands and cattle and is forced to undergo a period of sustained anxiety on account of ill-health suffered by the mother, friends and near relations, or is driven to the necessity of undertaking a long journey through water which often creates fear and ends in grief during the ruling period of the lord of the 4th bhava when he is clearly evil.

A malefic 5th house lord causes loss of children and creates stomachic ailments of a virulent type. He creates situations of a complex character which necessitates the native to do excessive work and pulls him down from his high status. In many cases the period is one of extreme anxiety, the severity of which ultimately affects the native's brain and generally his physical health. He is even dragged to a court of law, to undergo all the ordeals of a characteristic court bird.

The lord of the 6th bhava when not favourably situated is hard to beat in his destructive activities. Fear from thieves, miscellaneous worries, diseases of various kinds, tendency to commit serious crimes, condition of abject servility, loss of prestige, insult from low born wretches, wounds to the body, are the salient characteristics one has to experience in his period.

Lord of the 7th house in an objectionable sign causes grief to one's own son-in-law, separation from wife, disgrace through females, attachment to dancing girls, disease to sexual organ, rejection of one's own birth place, dangerous journeys, while 8th house lord in an unfriendly sign, gives the native no time for rest and brings confusion in every undertaking. He drives one to despair due to poverty and sickness and oftentimes kills the native as well.

An unfavourable 9th lord puts a block to every kind of prosperity to an individual. He becomes a prey to the curse of his Guru, is driven to court, and gets into trouble due to commission of wicked actions. The health of his children and family is affected and he himself falls a victim to death.

Lord of the 10th, if evil, will never allow the native to succeed in any one of his undertakings. The native is ever inclined to cultivate evil qualities. He is often insulted wherever he goes. He will run away from his people to eke out a living in foreign countries. He will experience extreme poverty, will be present wherever evil is committed. Heavy disasters and dangerous commitments will be the regular features of his every-day activities.

Eleventh house lord leads one to wordy warfare, parts him from his elder brother and his own children, and drives one to fall a victim to fraud and foul deceit. He loses his eye-sight or is severely affected in that organ.

Lord of the 12th house conspires to give all kinds of disease, disappointment, dishonour, imprisonment and contributes to the decline of every vestige of greatness and glory which was once the native's pride

like the Moon on amavasya day, which is bereft of all the lustre which is at once his beauty and glory on bright Poornima night.

INFLUENCES OF THE PLANETS AS DASA LORDS

Benefic Sun during his period and sub-period confers upon the native the following advantages. Acquisition of wealth by questionable means such as acts of plunder, dacoity or through litigation or gifts from kings, sojourn on hilly places, great reputation, victory in all undertakings, cultivation of sharp intellect, enthusiasm in every kind of work, happiness through work and peace of mind.

Malefic Sun causes quarrels and misunderstandings, imprisonment through unexpected and innocent criminal charge, disease to relations, enmity towards them, an unsteady brain, quarrel among relations, bilious complaints, loss of prestige, loss of money, trouble to wife and children, fear from fire and wild animals.

A flawless Moon imparts during his dasa period the gratification of the desires of the native, happiness with wife and children, good dress and valuable ornaments, cattle, conference with learned Brahmins, acquisition of lands, blessings from the holy and the great. The same things are obtained in a corresponding descending scale if the Moon is in a waning stage.

Mars in a powerful position makes the native an active and spirited individual. He earns a good lot of money by entering into a line of mechanical activity. Engine drivers, motor mechanics and others of a similar type are controlled by the said planet. Policemen, officers of the salt and abkari department, warriors, doctors, rogues, villains and gamblers contribute to the acquisition of wealth by the native. When weak and unfavourable, he causes disease of blood, fever and chronic anaemia, and they form a source of perpetual danger to the native. The native gets into contact with lewd and wretched females resulting in the estrangement of wife, children and relations. Elders look askance at the conduct of such kind of people and they become objects of pity and contempt. Prosperity of others is insufferable to this kind of people.

Mercury in a favourable position imparts to the native the following good characteristics during his period. Feasting in honour, relations, happiness to self, respect from cultured people, reputation, blessings of the preceptors, cleverness in speech, eagerness to help others, welfare to sons and relations and great capacity to perform the function of an arbitrator, peace-maker or ambassador. When he is weak and debilitated, he makes the native to conform and follow uniformly religious practices, and thereby get money from Brahmins. Income from landed property, from cattle and horses, affliction from wind, trouble due to excessive heat, victim to bronchaic troubles, and little gains from the king.

Jupiter in his period gives the essentials necessary to do charitable actions, respect and gift from sovereigns and great men, acquisition of elephants, horses and cows, conveyances of all kinds, happy existence with relations, family and friends and attainment of all desires. One

secures good dress, the consciousness of one's greatness being surrounded by an array of servants, high position and status in life, obtaining a son and wealth and recognition in social life. Separation from the good and superiors in wisdom, diseases to the eye and to the lungs due to excessive phelgm when Jupiter is bad.

Venus gives artistic beauty and fine paraphernalia, good beddings, excellent cots, good carriages, diamonds, rubies and other precious stones. Supreme happiness is also experienced as a result of obtaining exquisite girls. Religious ceremonies are also performed with the object of attaining supreme wisdom. Travel to foreign parts, performance of marriage ceremonies and feasts and good presents from sovereigns.

During the period of Saturn, rheumatic complaints are experienced along with loss of lands and agricultural produce, evil words from wicked people, contact with low caste females of disrepute, separation from servants and retainers, residence in foreign parts. Loss to men, money and belongings. Loss of happiness due to no conceivable reason to an abnormal degree. Litigation from unexpected quarters, gain of wealth from town and communal holdings, enjoyment with old females and acquisition of cows, buffaloes and bulls and injury to wife and children, paralysis, stomachic troubles, burns on every organ of the body, are the concomitants during the period of a powerful Saturn.

During the dasa period of Rahu, the native will have fear from kings, thieves, and poison. Fire and weapons of every kind, loss of children and consequent grief, inclined to lose one's brain and relations, insult from men of low degree and loss of appointment due to harsh words. The dasa period of Rahu which is in conjunction with a good planet is good. During such a period the man enjoys real prosperity. During the period of such a powerful Rahu, one attains the object of his ambition in life. Kanya, Meenam and Vrischigam are the exalted and favourable houses of Rahu, and during such period, one gets a very high position in life and he enjoys the same for a long time but at the end of the period he loses every vestige of all these honours.

During the dasa period of Ketu, one has to fear his foes, and thieves and kings, to suffer wounds from weapons, disease due to heat and will be subjected to hearing unpleasant things about himself, scandals of a serious character, there will be loss of reputation to the family, fear from fire will arise and he leaves his native country though very reluctantly.

A satisfactory blend of all these effects may be made, consistent with the strength of the different planets in order to arrive at the actual effects that may be attained during a particular period for which a direction is required.

CHAPTER XXIII

PLANETARY SUB-DIVISION AND DETAIL INFLUENCES

DASA PERIOD OF SUN AND ITS SUB-PERIODS

(1) SUN—3 Months and 18 Days.

During this period a person obtains power, splendour, beauty and learning. His artistic taste gets developed and he acquires proficiency in the study of literature. He will be fond of sports and pastime and

influences others with sweet speech and a forceful personality. He suffers danger from wild animals, constitutional disorders, functional troubles and from biliousness as well. He is liable to be attacked by diseases of the eyes. He earns fame, riches and excellent friends, separation from father may also be anticipated.

(2) MOON—6 Months.

A person will build up a fortune by self-exertion. His enemies will be destroyed. He will have good harvest, obtain good friends. He will put up a new building. He is a victim to Asthma and Rheumatism and Dropsy.

(3) MARS—4 Months and 6 Days.

This is one of the worst possible periods in the lifetime of a human being. During this period a man will be restless and impatient. He will be laid up with any of the following types of disease : Liver complaint, wounds on the body, carbuncles etc. ; gets estranged from relations ; danger to life, loss of money and other kinds of disappointment. Change of abode or appointment.

(4) RAHU—10 Months and 24 Days.

Diseases in the head, eye and eye-socket. A swarm of enemies will spring up ; even relations reject him ; poison will be administered. or poisonous reptiles attack him ; loss of money and detachment from worldly pursuits are the basic consequences.

(5) JUPITER—9 Months and 18 Days.

This is a period of all-round prosperity and successful ventures. Day after day coins will be pouring into the house. Will have blessings from elders, who will be worshipped with due care, harmony would reign supreme and the native is bound to be a great social figure. He will be subject to tuberculosis and ear-troubles.

(6) SATURN—11 Months and 12 Days.

The man will have to lose the fortune and get separated from his children. Wife will be seriously laid up and will be the cause of large expenses, separation from family, damaged appearance also and phlegmatic complaints are sure to be expected and is liable to accidents.

(7) MERCURY—10 Months and 6 Days.

Itches, carbuncles, eczema, leucoderma, jaundice, stomachic complaints, pain on the loins are the sources of trouble. He talks aimlessly in assemblage of men. He loses much of landed property. Wife physically laid-up and the whole period is one of anxiety and fear.

(8) KETU—4 Months and 6 Days.

During this period, a person experiences quarrel with relations, estrangement from family people ; mental worry ; physical discomforts and loss of money. He comes down from a decent position in life. His elders get complaints on the feet and he is troubled on the head. Altogether this is a dangerous period.

(9) VENUS—1 Year.

This is also a period of extreme disadvantage. The native is given upto sexual thoughts and sexual enjoyment and its attendant dangers owing to over-indulgence, constantly liable to have headache, stomachic complaint; loss of cattle and loss of agricultural lands, extreme sorrow to sons and wife.

DASA OF MOON AND ITS SUB-PERIODS

(1) MOON—10 Months.

The man is sure to fall a victim to indulgence, and indolent habits. He will suffer from sleeplessness. He is fickle-minded and always fond of travels. He obtains fine clothes and much wealth. He is possessed of precious stones, rubies and excellent girls. He is learned and endowed with happiness and a pure heart. His mother confers upon him special kindness and is much solicitous about his welfare.

(2) MARS—7 Months.

Disease due to derangement in the constructive energy (Pittha). Blood pressure and high temperature will have to be undergone. He has to suffer much on account of fear from enemies and thieves. He loses a good name and a large fortune. But with all, he displays great physical strength and endurance and spirit of adventure.

(3) RAHU—1 Year and 6 Months.

This is a period of anxiety, distress, unsteady position, pecuniary loss, disappointments in love and friendship with neighbours, troubles from enemies; bad reputation; enforced litigation; scandals from the other sex.

(4) JUPITER—1 Year and 4 Months.

This period provides ample opportunity for a person to rise up in his profession and in life, creates a good many alliances and friendship with high personages, every kind of comfort for the enjoyment of a happy house with a beautiful wife ever ready to oblige him with slightest requirements. He gets wealth. He is always favoured with happy tidings and is inclined to perform many religious actions.

(5) SATURN—1 Year and 7 Months.

Loss of money, trouble from creditors; pledge of jewellery and consequent quarrel at home; unhealthy surroundings and inelegant talk are the characteristics of this period; much labour and little reward; long travels with no good purpose; a number of complicated diseases to wife and children and insufferable mental worries to the person concerned.

(6) MERCURY—1 Year and 5 Months.

There is no break in the continuity of one's earnings during this period. One gets elephant, horses, cattle, ornaments and all kinds of Aiswarya; happiness, physical comfort, luxurious life and an expanded mind. He will be successful in all undertakings.

(7) KETU—7 Months.

During the sub-period of Ketu, one loses his mental equilibrium, experiences, loss of money and destruction of relations. He is much disappointed with life. He has to hear unpleasant news and carry on still

unpleasant discourses. He will have to undergo the privations of poverty as well.

(8) VENUS—1 Year and 8 Months.

The native acquires a good name as a capable and reliable merchant. Makes much profit; purchases new ships; very many rare articles of value. Begets a number of children. Gets every kind of comfort in life. There is increase of cattle, friends and influence. But he forgets his own self in the company of women. Any woman is fit enough for his enjoyment. Even a Saint during this period succeeds to the viles of cupid.

(9) SUN—6 Months.

Triumph over enemies; a position equal to that of a King with a bold heart, he comes out to the forefront free from all disease. He is a victim to bronchitis and rheumatism.

MARS AND HIS SUB-PERIODS

(1) MARS—4 Months 27 Days.

During this period one gets disease due to excess flow of constructive energy (Pitha); falls a victim to high temperature and is separated from brothers. Gets enough income and influence and he courts the envy of his compeers. He displays a passionate tendency and excessive awe and wonderment; He is remarkable for his physical valour and personal splendour. He amasses a large fortune.

(2) RAHU—1 Year 18 Days.

Either there is danger to his life or to his reputation. A very high personage drawn to a court of law ; alleged charges of having committed rape or other offences though really innocent, but his presence enough to inveigle him ; he is subject to financial worries and he is conceited. He becomes a speculator on the turf or on the stock-change and loses a large fortune. This is certainly a very bad period.

(3) JUPITER—11 Months 6 Days.

A man during this period turns over a new leaf in his mental outlook and in his domestic life. The prodigal returns to his affectionate home and submits himself to the caresses of a charming wife and still more charming family circle. He is a virtuous individual and reforms his ways and gives himself up to philosophical pursuits. He goes to places of pilgrimage and performs oblations to departed souls. He gets disease of the eye and gets also asthma.

(4) SATURN—1 Year, 1 Month and 9 Days.

During this period, the individual becomes light as a cotton piece, to be wafted about to taste the tragic notes of life. The man commits all sorts of reckless actions ; he is even arrested and taken to prison. He is extravagant and disproportionately unprincipled. He is never devoid of sorrow. This is a very bad period for him and his family. Daughter loses her husband or son loses his fond wife and every one is laid up with fever or 'flu.

(5) MERCURY—11 Months and 27 Days.

A person gets interested in speculative philosophy. He suffers from mental distress. Thieves give him a good deal of trouble. He falls a victim to emotion. He finds it hard to withstand the onslaught of his enemies; loses elephants, cattle, horses, and all other kinds of conveyances.

(6) KETU—4 Months and 27 Days.

It predicts to a person failures in business, dangerous situation, fear of poverty, private enemies; debts and sickness. This is a period of deep grief and suffering. Fear from thunder, fire, weapons may be expected. Change of residence from country; loss of money; separation from wife may also take place. The man may even die.

(7) VENUS—1 Year and 2 Months.

One comes out victorious from the battle-field and is honoured in consequence. One has to reside in a foreign country and one earns a good lot of money from rogues and villains. During the same period he loses even this. He gets eye-troubles and loses all his servants one after another. The man gets himself interested in mystic arts and mystic sciences.

(8) SUN—4 Months and 6 Days.

This is certainly a period of extreme happiness. The native is honoured by the king as he has conquered a kingdom for the king. He is visible as a specimen of excellent physical strength. His house is full of desirable things. His household consists of a vast retinue of servants and every kind of splendour. He does only pleasant things. But all his income is due to chicanery and practice of deceit.

(9) MOON—7 Months.

It indicates acquisition of wealth in various ways, and good sons, but the man will be forced to leave his native country owing to attack from enemies. Beds, clothes and ornaments are obtained, elders only get crippled and damaged, personally he falls a victim to bronchitis.

RAHU AND ITS SUB-PERIODS

(1) RAHU—2 Years, 8 Months and 12 Days.

There will be every kind of obstacle thrown in the way of the native's undertakings. Wicked men will pursue him relentlessly and do him harm. There is danger at every hour and disaster at every enterprise. Experiences of desolation and poverty for the first time in life. Disease due to poison and watery impurity, encounter with vipers and cobras, contact with wives of others and loss of relations and discourteous words will have to be experienced during this period.

(2) JUPITER—2 Years, 4 Months and 24 Days.

This is extremely favourable. A man succeeds in all his undertakings. He starts a new business, goes on a pilgrimage; meets with friends and good people. Enjoys connubial bliss. He becomes selfish and arrogant. Becomes a good devotee of God.

(3) SATURN—2 Years, 10 Months and 6 Days.

During this period one loses his servants and his own appointment. There is always mental worry and domestic unhappiness. There is also an attack from *pittha* and *vatha*. Brothers and wife create quarrel and cause unnecessary worry at home. Superiors find fault with work and threaten dismissal.

(4) MERCURY—2 Years, 6 Months and 18 Days.

This period is as flighty as the temperament of Mercury. The native has to pass several ups and downs of life. But one gets money, and prosperous symptoms of luxury. Relations get reconciled; sumptuous dinners are given and the acquisition of pleasant things creates a feeling of mental satisfaction to all concerned. Generally speaking good religious performances are carried out and everybody at home is happy and contented.

(5) KETU—1 Year and 18 Days.

During this period one is never at rest. Mental anxieties of all kinds pester him at every turn. Fear from foes, poison and relations and from king may be anticipated. It also predicts violent death, torch-light dacoity at home and severe types of disease on the neck and private parts. After passing through all these experiences he learns wisdom. He is afterwards vile and worldly.

(6) VENUS—3 Years.

Physical comforts and material advantages are showered upon the individual. The man enjoys family life and gets sumptuous meals. Beautiful girls are obtained. Promotion in service and prosperity in business; success in litigation and wins a prize in lottery. This is eminently an enjoyable period.

(7) SUN—10 Months and 24 Days.

This produces a lull in the rapid progress of all undertakings. A sudden pull to a rapid march upsetting the whole of the adopted programme. He gets a wife and son. But he gets into displeasure with the king or with his superiors. He gets eye-disease and poisonous complaints. He loses blood also likewise.

(8) MOON—1 Year and 6 Months.

He loses wife or a child. He gets entangled in litigation or with the social surroundings. A victim to sorrow and unpleasant thoughts. But he will gain comfortable surroundings, wholesome food but would be wanting in forethought.

(9) MARS—1 Year and 18 Days.

It predicts to a person hardships of life, unfavourable environments. family distress, much travelling, failures in attempts and much labour and less profit. He will be courageous, passionate and reckless.

DASA OF JUPITER AND SUB-DIVISIONS

(1) JUPITER—2 Years, 1 Month and 18 Days.

This is a period of comfort, study, dignity and command. He cultivates a taste for the study of philosophy, religion and spiritual pursuits.

He attains success in all undertakings, power and pelf and good friends. He gets a prosperous son, honour from king and respect from elders. He gets self-knowledge also. He carries through all that he undertakes to do. Businessmen can commence at such a period whatever business they have in view.

(2) SATURN—2 Years, 6 Months and 12 Days.

By having recourse to dancing girls the man falls a victim to disease of the private organ, but by doing meritorious deeds, he acquires mental happiness. His family is affected and he is afraid of losing his money. He will be successful in agriculture and industrial pursuits. A life of laborious toil, he is driven to sorrow on account of his son.

(3) MERCURY—2 Years, 3 Months and 6 Days.

Wine, women and gambling bring about their attendant tragic results and the man falls a victim to diseases of various kinds due to derangement of the three kinds of energies in many instances; in other cases during this period the native begets children, enjoys happiness and a comfortable appetite and mediative inclination.

(4) KETU—11 Months and 6 Days.

One will be unsuccessful in all undertakings. He will be tossed about from one place to another. He will have several irons on the fire, he will have vexatious duties and heart-aches. Loss of reputation, wealth and separation from family and children and unhappiness to parental relations.

(5) VENUS—2 Years and 8 Months.

One gets promotion in service, a new place of residence with all modern conveniences, an artistic temperament and advancement in fortune. He will conduct worship at home with great piety. He will have the good fortune to see his children prosper in life and happiness through them.

(6) SUN—9 Months and 18 Days.

Fear from enemies, honour from kings; high reputation a good number of retainers, horses, carriages and equippages will fall in his way unsought. He will purchase lands, become a lord-mayor or the ruler of a kingdom.

(7) MOON—1 Year and 4 Months.

During this period one gets a good number of female companions, and a good lot of money. His enemies get shattered. He gets distinction in various walks of life. He feeds a number of Brahmins and secures their blessings.

(8) MARS—11 Months and 6 Days.

It predicts a comfortable life to relations, defeats to all enemies and acquisition of property from them. He purchases fertile lands, obtains grandeur and splendour, his superiors get into some trouble and he himself falls a victim to diseases of the eye.

(9) RAHU—2 Years, 4 Months and 24 Days.

This will be a critical period in one's life. It causes great calamities, death of some close relations; bitter experiences of life; folly and madness. A person will have occult experiences and psychic probation. It promises mediocrity of wealth, health, happiness after good deal of troubles.

SATURN AND HIS DASA

(1) SATURN—3 Years and 3 Days.

A man is driven to despair during this period. He will look for chances to escape from himself. He has to pass through bitter experiences of life. Calamities of a serious nature befall him. He cultivates the sense of detachment from the world. Highly religious and retiring in manners and disposition, he is of a plodding and tenacious variety. He undergoes all kinds of privation allowing himself no conveniences. One realises one's own self during this period. Passing through the ordeal of life one gets freed from every kind of entanglement.

(2) MERCURY—2 Years, 8 Months and 9 Days.

One is inclined to do much work in the literary field and obtains good progress in intellectual pursuits. He devotes much time for a study of the laws of nature.

(3) KETU—1 Year, 1 Month and 9 Days.

It proclaims to a person, mental distress, calamity, sickness, loss of position, domestic unhappiness; loss of money, bad surroundings and many tragic situations in life.

(4) VENUS—3 Years and 2 Months.

A man acquires good wealth; amicable disposition. Good neighbourhood and extreme happiness. He will be religious. chaste, reserve. contemplative and philosophical in nature.

(5) SUN—11 Months and 12 Days.

Either death or fear from enemies from all quarters. Elders will be down with 'flu, getting some disease of the eye; loss of wealth and crops and all kinds of ill-luck will be undergone at this time.

(6) MOON—1 Year and 7 Months.

One will have to lose his own life or will have to see his wife dying; relations are down with troubles and cares. It also predicts fear from physical complaints, one catches cold and rheumatism.

(7) MARS—1 Year, 1 Month and 9 Days.

Loss of position; change of place of residence. Slight fever and fear from fire and dangerous weapons, poisons and increase of foes, hernia and eye complaints.

(8) RAHU—2 Years, 10 Months and 6 Days.

This is a period of family distress detachment of near relatives; fear of poverty; tragic experiences, series of hardship to a person. He will be tossed about in the ocean of samsara.

(9) JUPITER—2 Years, 6 Months and 12 Days.

Worship of God, increase of wealth and cereals, but misfortune to wife and children. He acquires a legacy or lottery. He becomes a loyal citizen and the best behaved man everywhere.

DASA OF MERCURY AND ITS SUB-DIVISIONS

(1) MERCURY—2 Years, 4 Months and 27 Days.

During this period one is anxious to follow the path of righteousness, with a clear intellect and acquire money from Brahmins ; recognition from others as a learned man, happiness from every quarter. He will be successful in business enterprise ; amiable temperament ; witty and healthy and wise. This is indeed a fortunate period. If Mercury is in combination with evil planets, it produces a contrary effect and puts him to severe trials.

(2) KETU—11 Months and 27 Days.

It produces a deleterious effect on the health of the individual, brings about estrangement between friends and relations ; makes him friendly with enemies who cause ruin to his lands and his conveyances.

(3) SUKRA—2 Years and 10 Months.

She bestows to a person, relief from difficulties, comforts, pleasures of life, harmonious surroundings, worship of Gods and elders, good companionship and increase of family friends and conjugal happiness.

(4) SUN—10 Months and 6 Days.

A man gets recognition from kings, acquires rubies and precious stones and his house will be adorned with everything attractive. He increases his knowledge and becomes very popular. He will suffer from mental distress.

(5) MOON—1 Year and 5 Months.

She causes headaches, disease of the eye, leucorrhoea, and leucoderma ; skin troubles and wounds on the neck and fear of life.

(6) MARS—11 Months and 27 Days.

Danger from enemies, from fire, and all kinds of privations, change of residence and rheumatic complaints are the inevitable consequences of this period.

(7) RAHU—2 Years, 6 Months and 18 Days.

A person experiences much agitation of mind, hardwork and ill-health. Friends and superiors bring him into trouble. This is a period of extreme struggle. The final end of his undertakings will be disastrous.

(8) JUPITER—2 Years, 3 Months and 6 Days.

It predicts release from all difficulties and worry. Enemies become friends. Health is conferred upon the individual ; escape from dangers and knowledge of God and doing penance. One also commences to do good things.

(9) SATURN—2 Years, 8 Months and 9 Days.

A person undergoes probation in psychic practices intellectual training, and loses all physical complaints, phlegmatic troubles and windy disorders. It is also capable of leading him to a high position surrounded by mletchas.

THE DASA PERIOD OF KETU AND ITS SUB-PERIODS

(1) KETU—4 Months and 27 Days.

A person is dragged into a quarrel with others which assumes serious proportions. Friends become enemies and relations become suspicious, indiscreet words come out of his lips and he succumbs to disease. He is obliged to live in other's houses and lose a good part of his fortune.

(2) VENUS—1 Year and 2 Months.

This period is a mixture of good and evil. He is assured of a mediocre fortune and health and a life of contemplation and prayer. He works out his past karma by subjugating all his desires. The only desire that gets free scope for play and enjoyment is that in relation to sexual matters which is too much for him to subdue.

(3) SUN—4 Months and 6 Days.

This is an unfortunate period. One should simply confine himself to his house, and try to be cautious in venturing upon new undertakings. It brings about physical derangement, quarrels and disasters of every kind.

(4) MOON—7 Months.

Unearned wealth is obtained with ease, but the same disappears the way it came, separation from children and intense sorrow for all related to him will be the ordinary experience during this period.

(5) MARS—4 Months and 27 Days.

One has to be afraid of serpents and other poisonous objects and be careful about friends and relations who try to ruin him. Those born of his family disappear one after another leaving him alone to feel for his loneliness.

(6) RAHU—1 Year, 10 Months and 18 Days.

One is obliged to do acts about which one has to be ashamed. Circumstances so shape themselves as to drive him to poverty and despair and force him to take refuge in questionable quarters.

(7) JUPITER—11 Months and 6 Days.

This is eminently a good period for the native. It foretells a happy future, improvements in affairs of business undertakings, travelling to other parts, conjugal happiness and learning and noble friends.

(8) SATURN—1 Year, 1 Month and 4 Days.

This is an unfortunate period. Family distress, loss of money, obstacles and private enemies abound in plenty.

(9) MERCURY—11 Months and 27 Days.

He will command respect from learned men. He will be a research student in the field of the occult. He will acquire friendship with intellectuals. His home will be the reception house of a good many distinguished people.

DASA OF VENUS AND SUB-PERIODS

(1) VENUS—3 Years and 4 Months.

One gets presents from the Crown prince, becomes an intimate of king's household, acquires good clothes and new buildings. The house becomes a curiosity shop with all kinds of rare valuable artistic things. The perfume that comes out of the house is so sweet and enjoyable that the guest does not want to leave the house. Good ornaments of rich variety are obtained. Enjoyment of females and bedding cots are conferred upon the individual.

(2) SUN—1 Year.

Troubles from elders, disease of the neck, eyes, and stomach are the main features in this period. There is fear of litigation and disgrace of family reputation.

(3) MOON—1 Year and 8 Months.

This period is one of extreme physical trouble. There is no organ of the body that is not affected by disorders. Teeth will be affected, nails and head, by wind and *pittha*. Diarrhoea, dyspepsia and tuberculosis are the serious troubles to which he is subject.

(4) MARS—1 Year and 2 Months.

Disease of the blood, and biliousness, gold and copper and increase of lands and infliction of trouble on females and obstacles to undertakings will be the effect in this period.

(5) RAHU—3 Years.

It is during this period that one gets a treasure or a legacy or a lottery. Hear good words, respect from relations, conquest over foes; but fear from poison and thieves will have to be experienced.

(6) JUPITER—2 Years and 8 Months.

He favours to a person, progress in life, wealth, conjugal happiness, children and harmonious surroundings, protection from dangers, retirement popularity and philosophic tendencies. This is a fortunate life-period.

(7) SATURN—3 Years and 2 Months.

He becomes the head of a town, country or village and commands the service of a good number of females and earns a lot of money in various ways.

(8) MERCURY—2 Years and 10 Months.

A man begets good children, great respect and good reputation, increase of phelgm and destruction of foes are the leading landmarks during this period.

(9) KETU—1 Year and 2 Months.

Loss of happiness, and death of sons and fear from serious misfortunes and contact with dancing girls are the favours conferred upon the individual during this period.

These efforts will be certainly realised in the ordinary course, according to the rank, caste and social status of individuals concerned. If the planets are strong and powerful, then these effects are sure to be enjoyed, otherwise there is scope for such kind of enjoyment atleast in dreams and imagination.

CHAPTER XXIV

AGREEMENT BETWEEN HOROSCOPES

There are some important principles which we have to bear in mind in connection with the radical chart of the native as compared with that of the female before we can ascertain the possibility of the couple leading a happy married life. These rules have to be applied very strictly and any deviation from a correct consideration of the same would often lead to unhappy, dangerous and regrettable consequences. Marriage, it may be noted, is a "Samskara" and not a contract according to our shastraic injunctions and our code is something dissimilar to what is being generally accepted as a standard by the Westerners or the Mahomedans or other classes of people. To them it is a question of contract which entails certain consequences, duties and obligations, a breach of which compels either party to effect their remedy in a court of law. According to them, marriage is a union arising from a voluntary declaration of one party to another to the exclusion of all others, that they should both be husband and wife which event is to last for a life time unless dissolved and was duly entered on the register. Among the Russians also, it is to last for a life-time of the spouses but could be terminated by the mutual consent or even by the unilateral desire of either of them subject to a certain procedure. The Bolsheviks too have to observe a sort of formality, quite in keeping with the sanctity attached to an institution of this character. The Hindus view this institution from the point of view of religion and attach to it an importance unequalled by any other religious sanction and the union is intended to procreate children for the performance of certain religious rites for the propitiation of the pitris and the gods. Permanent results are found to have been realised by mating particular men born with particular characteristics as indicated by their radical charts, with those of the other sex.

In this view, the factors of essential importance are the janma nakshatras of both the parties. Other factors of minor importance are particular types of yogas arising from the quality of agreement in relation to the signs and their rulers. They may be classified as follows :—

Vasyam, Mahendram, Ganam, Yoni, Dhinam and Stree-Deergham. These yogas are indicative of prosperity. Madhyama Rajju and Vedha are two kinds of yogas which have to be avoided. The man born in the 3rd, 5th and 2nd sign from that of the woman's janmarasi, should be rejected while one born with Moon in the 7th, 11th, 10th, 9th and 8th from that of the female in his chart may be accepted for marriage. Even if both are born in the same janmarasi, the yoga is good provided the stars are different, and the man born with Moon in the 4th sign from that of the woman, is to be preferred provided other desirable ones are

not available but the yoga is only tolerable and therefore not to be encouraged. The general view about the approved class is the same except as regards the man born with Moon in the 8th sign from that of the woman. Some are of opinion that the 8th one does not come under the acceptable class. If the woman's rasi happens to be Cancer, Taurus or other even signs, the man born with Moon in the 8th sign from these is to be avoided, whereas if the woman's rasi happens to be Aries, Gemini and other male signs, the man born with Moon in the 8th from the same, may be accepted. If the lords of both the rasis are the same, the yoga is good and if they chance to be friends, they may be preferred.

We have treated in a previous chapter and considered in detail the characteristics of the planets in relation to each other from the point of view of disposition to each other—whether friendly or otherwise, and the said classification is something different from the one given here in reference to this section of the subject. We have to forget for the moment our notions about planetary relationship in general and confine our attention to the series of arrangements given below :—

Planet.	*Friend.*
Sun	—Jupiter.
Moon	—Mercury, Jupiter.
Mercury	—All except the Sun.
Saturn	—All except Sun, Moon and Mars.
Jupiter	—All except Mars.
Venus	—All except Sun and Moon.
Mars	— ....

VASYA rasis are dealt with as follows :—

Mesha	—Vrischiga and Simha.
Vrishabha	—Kataka and Thulam.
Mithuna	—Kanya.
Kataka	—Thula and Dhanus.
Simha	—Thula.
Kanya	—Mithuna and Meena.
Thula	—Makara and Kanya.
Vrischiga	—Kataka.
Dhanus	—Meena.
Makara	—Kumbha and Mesha.
Kumbha	—Mesha.
Meena	—Makara.

If the janmarasi at birth of the male happens to be a vasya rasi in the series noted above with that of the man, the marriage between the two is propitious while one born with the Moon in the 4th, 7th and 10th house from that of the woman's janmarasi or its anujanma nakshatra rasi is considered to be a fit person for marriage. The latter yoga is called MAHENDRA.

Coming next to the yoga known as GANA, we have to bear in mind some peculiar characteristics of these nakshatras, otherwise known as the fixed stars. These are divided into three types, those that are symbolic of human tendencies, those that belong to the type of Asura and those that come under the Deva kind as under :—

Human.	*Deva.*	*Asura.*
Pooram	Poosam	Ashlesha
Poorattathi	Punarvasu	Makha
Pooradam	Sravana	Chitra
Bharani	Anusham	Vaishakha
Rohini	Swathi	Jyeshta
Ardra	Aswini	Sathabhisha
Uttarashadha	Hasta	Krittiga
Uttaram	Revati	Moola
Uttarattathi	Mrigasira	Avittam.

The same ganas are always to be preferred. If the ganas are different, it is unfavourable. If the male's nakshatra-gana belongs to that of the Deva-type and that of the female to the human class, it is tolerable, while that of a man belonging to the Asura-type with that of a female one of the human kind, that too is tolerable, whereas if that of male is human and that of the female one of the Deva variety, then it is not favourable. It will be hopelessly bad if the man belongs to the human class and the woman to the Asura-type. But the evil effects of these two combinations can be modified by selecting the rasis denoting STREE DEERGHAM and the rasis denoted by Sookshma nakshatras. To determine the Sookshma nakshatras, we have to adopt the following calculation :—Let the longitudinal degree of the rising sign of both the couple be placed in two separate places. Note the stars of both or the navamsa nakshatra counted from the position of Moon in both. These are the Sookshma nakshatras. If the Ganas of these nakshatras are of the same class, then it is called Gana-Ayekyam.

The yogas we have been dealing with so far are also known as "Poruthams" in Tamil terminology. Yoni porutham or combination is also a major kind of yoga generally considered. It is ascertained according to the following rule :—Nakshatras are divided into two varieties—the male ones and the female ones. The male nakshatras are Aswini, Bharani, Pooram, Ashlesha, Makha, Uttira, Vaishakha, Poorattathi, Swathi and the five nakshatras beginning from Jyeshta. The remaining ones Krittika, Rohini, Makara, Mrigasira, Ardra, Punarvasu, Poosam, Hasta, Chaitra, Anusha, Sravishta, Sathabhisha, Uttirashadha and Revati are female and they are thirteen in number.

Males born in male nakshatras when yoked with females born in female stars are good. The converse is bad, whereas if both belong to the female class then it is tolerable. Both having male star is symptomatic of evil consequences. These yogas are called yoni porutham.

The man born in the 3rd, 5th and 7th star from that of the woman is to be avoided. From the 2nd nakshatra coming under the class of Anujanma nakshatras of the woman, the man born in the 1st pada of the 3rd nakshatra, the 4th pada of the 5th fixed star and the 3rd pada

of the 7th is to be rejected. From the 3rd nakshatra of the Anujanma series, the 3rd, 5th and the 7th star denoted by the rasi of the male, is equally evil and if the nakshatras of the male possess evil amsas, then also they are to be rejected.

The Padamsakam has to be determined as follows :—

1st	pada of Aswini	has Mesha	as its amsa.
2nd	,, ,,	Vrishabha	,,
3rd	,, ,,	Mithuna	,,
4th	,, ,,	Kataka	,,

and for Bharani the 1st pada has Simha as its amsa and so on in the same order. In this classification the amsa that comes under Mesha, Simha and others are evil and the pada that possesses the amsa of an evil sign is said to be a star with papamsa. The said yoga is called Dinam. This is the general rule. A more minute examination is also made in this connection and a happy combination is determined by the application of a different rule. The man born in the 3rd or 7th nakshatra is said to be extremely evil and the man born on the 5th is hopelessly unworthy.

STREE DEERGHAM is another kind of porutham which plays a considerable part in this calculation. Counting from that of the woman the man's nakshatra is beyond No. 15, then it is said that there is this kind of porutham. The larger the difference in number is found to be the better it is for the couple.

MADHYA RAJJU and its characteristics :—Arrange the nakshatras in the following order into three divisions :—

Aswini	Bharani	Krittiga
Ardra	Mrigasira	Rohini
Punarvasu	Pushya	Aslesha
Uttiram	Pooram	Makha
Hasta	Chaitra	Swathi
Jyeshta	Anusha	Vishakha
Mula	Purvashadha	Uttirashadha
Sathabhisha	Avittam	Sravana
Poorattathi	Uttirattathi	Revati

Male and female born in the same series ought not to be yoked together. The middle series ought not to be considered at all on any account even if all other combinations are highly favourable.

VEDHA porutham comes next in order. The stars may be classified as coming under this category having vedha between them as follows and persons born in such stars, the pair coming under separate series, ought not to marry each other.

Aswini	Jyeshta	Swathi	Rohini	Uttirattathi
Bharani	Anusha	Moola	Ashlesha	Hasta
Sravana	Ardra	Makha	Revati	Poorattathi
Vishakha	Krittiga	Pushya	Poorvashadha	Punarvasu

Pooram	Avittam
Sathabhisha	Makara
Uttirattathi	Chaitra
Uttarashadha	

There is another method generally adopted by people of Chola country who find out the agreement of the couple from the point of view of the nakshatras of the parties counted from Aswini. Find the number of stars that separate Aswini and the star of the male and also of the female. Add up the two figures and to the sum so obtained add another 13, and from the grand total subtract 32 and the balance when divided by 5 will yield a remainder. If it is one, then the couple will have issues, if it is 2, it would indicate death ; if it is 3, there will be wealth ; and if it is 4, it denotes disease, and if there is no remainder, it ensures good wealth and sure greatness. If the divisor is larger than the number to be divided, then count the number of stars in both backwards from the stars to Aswini and after a similar process as noted above, divide the number so obtained by 5. If the remainder is 1, lot of money will be obtained ; if 2, every kind of wealth ; and then in case of 3, every kind of misery is denoted ; if 4, excess of wealth will be obtained and if 0 is the remainder, one can expect dangers as a result of the marriage.

Yet another mode of calculation is also in vogue in some parts of South India. Find out the number counting from the female star that is separated from that of the male and multiply the same with 5 and divide it by 7, the remainder denotes the quantity that represents the loss to the family. Similarly, if you count the number that separates the female star from that of the male, multiply the same with 5 and divide it by 7, the remainder denotes the unit of income of both. If the income is found to be more than the expense, it is supposed to be good ; if there is no remainder, take it as 7, then it is tolerable.

If in the female horoscope in the sign occupied by Moon, a unit of strength is imparted by Moon in his Ashtakavarga, the degree of the sign over which the bindu has been dropped happens to be the longitude of the Moon itself, and the man is born in the same longitude, the couple will be extremely happy and lead a prosperous life ; conversely the same principle holds good if computation is made in accordance with the above rules as regards the male horoscope. To find out the degree of the longitude of a planet in a sign wherein it imparts a unit of strength in its Ashtakavarga, we have to divide the sign concerned into eight equal parts. The lords of the several parts are Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon and Lagna in order. Each planet occupies a particular division in this series and the planet ruling the division will be exercising its influence over that sign.

The 88th pada from the star of birth of the female and the previous pada from the same in which the man is born are not fit for marriage.

Pooradam or Poorvashadha, Bharani, Hasta, Ashlesha, Jyeshta and Sathabhisha are the nakshatras of the couple which cannot be yoked together. When any pair have such a combination, there will be loss of money, separation and untimely death. The strongest of all evils is Vedha and the Madhyama-Rajju. They have to be avoided.

Makaram, Chitrai, Avittam :—These are called stars of half magnitude. If the number of stars counted from that of the male to that of the female excluding the above three covers upto 13, then it produces Sama Sapthaka.

As this is an important event, it has to be carefully done and the settlement has to be effected after taking into consideration Samudrika Lakshanam, Porutham, Vyasabali, Nimitham and all other allied sciences.

If in the Ashtavarga of Moon in the female horoscope, the sign that has the largest number of bindus in which the Moon is also situated, happens to be the sign in which the man is born, and the female is born in a sign of similar value in the male horoscope, then there is every prospect of the couple leading a completely happy life.

We have so far dealt with the several factors generally recognised by the average astrologer. The next thing we have to consider is about the different Dasa periods of the parties concerned. If in one horoscope the nakshatradasa is followed, the same has to be followed in the other. In some places in the calculation of the agreement between horoscopes only Ayurdaya alone is definitely followed. If one dasa ends in the life of a male at a particular point of time, the wife should not have a dasa period terminated at about the same period. The result will be either death, loss or trouble in the family. If two of such dasa periods end likewise, death is certain to happen either to the wife or to the husband. As far as possible the age of an individual should be considered from the point of view of the raja-yogas found in the horoscope. The intrinsic merit of a horoscope is to a certain extent modified by the influence exercised by the female horoscope. It is always safer to yoke together the man with a large number of kingly yogas with a person of the other sex in which the lord of the 9th house is powerful and there are indications of greatness to be enjoyed by the female.

Apart from the consideration of these yogams known as Poruthams there is another aspect which is taken to be an important factor for particular notice known as the DOSHA SAMYAM or the correspondence of equal doshas in both the charts resulting in the cancellation or neutralisation of evil influences in either. If there is an equal degree of evil in both, the evil of the one will destroy that of the other and the couple will be free from every kind of unhappiness in their marital life. The general rule to be remembered in this connection is the evil propensities of Mars. It is a fiery planet ever disposed to consume the native with the fire of passion. An equally fiery planet or of the same type in a correspondingly evil position in one horoscope when taken along with the other will neutralise the consequences of either of the evils. For example, Mars situated in the 1st, 2nd, 5th, 7th and 8th houses in the horoscope of the female is mainly evil. The evil effect of Mars will be destroyed by the counteraction of Mars occupying similar houses in the male horoscope except the 8th. These aspects may be considered from the position of the Moon as well. In the 2nd place, if the house occupied by Venus in the male horoscope has on either side an evil planet, then also it is evil. But if the same Venus is aspected by Jupiter or some other planet that is powerful, the evil effect will be mitigated. The dignity, strength and character of the planets have also to be considered in this connection. The debilitated and weakened position of the lords of the 7th house from each has also to be noted as it is also of a nature creating evil. The degree of the strength of the evil can be calculated by imparting one unit of strength to each of the evil influences generated by such position of the planets. If the lord of the 7th house occupies a double sign and the 7th house also happens to be a double

sign and the navamsa of the lord of the 7th is also a double sign, then the man will have to marry twice and therefore it is an evil which should also be carefully sifted.

In the calculation of aspects and conjunctions bhavas have to be recognised. For example, let us suppose that Venus, Sun and Mars occupy the same house and we are to find out if Venus is midway between Sun and Mars. This can be done only if we find out the exact longitude of the three planets. It should not be supposed that Venus has no ubhaya-papatwam, because Mars and Sun are in the same house as that of Venus.

One other thing which may be noted in this connection is that the ancient writers have nowhere stated that we have to take into consideration this kind of dosha-samyam before we fix up a marriage pact. It is only found as a type of acharam, which we are following. According to Varahara-Mihira, if Mars occupies in a female horoscope one of the Dosha-stanams and she gets married after the Ayurdaya dasa period of this Mars or that of the Sun, then the evil effects supposed to be effected by Mars and the Sun will not fructify.

CHAPTER XXV

MARRIAGE AND FAMILY HAPPINESS

Matters in relation to matrimony are indicated by the 7th house, the ruling planet of the said house and Venus. If any one of these secures the conjunction or aspect of a strong and powerful benefic planet or its dispositor or friendly planet the native is bound to obtain a desirable partner for his life. These three significators by themselves have capacity to confer upon the individual the condition of married status if they are individually strong and endowed with benefic vargas. If these planets occupy exalted houses, the native will have a number of wives. The number could be ascertained from the number of planets in the 7th house.

One successful method of finding out the total number of wives a person is destined to have is to find out the guna pinda of Sukra after going through the two processes of elimination treated about in Chapter XV and making out the total number of units left in the house occupied by the lord of the 7th house from Venus, the lord of the 9th from the rising sign and that from Moon, the said units when added together will yield the indicative number. Alternatively if after the two processes noted above we count the number of bindus in the exalted sign of the 7th house as also of the debilitated sign, the sum of these two figures will also indicate the number of wives one is likely to marry. If the two figures are found to be unequal, the strength of the lord of the 7th house becomes the decisive factor the larger number being indicated if he is powerful, and the smaller number being reckoned if he is weak in strength.

If the lord of the 7th house is possessed of full strength, then the bride would come of a rich family and indicate in addition a handsome appearance for her, while a weak or debilitated lord would fetch in a wife with no attraction about her and devoid of any dowry. The house

occupied by the lord of the rising sign or Moon or of the 7th house, the navamsa house of these lords, the trikonas of these planets, the debilitated houses of these and their exalted signs will be the houses in which the wife will be born, while her nakshatra would be indicated by the lord of the 7th house or the planets that occupy the 7th house or the planets that aspect the 7th house. If you add up the degrees of the lord of the rising sign and of Venus, the sum of their longitudes will determine the star of birth of the wife. In some cases it may be indicated by the longitude obtained by adding the longitude of the Sun with that of the lord of the 7th house. For the husband we have to calculate similarly from the longitudes of the said factors in the female horoscope.

The planets that occupy the 7th house and the houses occupied by those who aspect the 7th house, will indicate the direction from which the wife would come. If we add up the longitudes of the lord of the 7th house and that of Venus, the sum so obtained is the longitude of the sign which would signify the direction from which a husband or wife would migrate. If they are fixed signs, then the party will come from a near place, if they are double signs, from not very far ; if movable, then either of them will be from a far-off place.

The woman born with Moon in any one of the following houses in the male's chart is good for marriage :—The house occupied by the lord of the 7th house, the navamsa of the same, its exalted sign, its debilitated sign, the house occupied by Venus, the 7th sign from the said Venus, the dwadasamsa sign of Moon, the trikona houses of the said sign, the house which has the largest number of units in the Ashtavarga of Moon and the sign with the maximum number of bindus in the totality of the Ashtavarga series, the signs over which the lord of the 7th house from Venus imparts any strength by means of such bindus. If a bride is born in any one of the following signs, she may be considered eligible for marriage : The signs over which the lord of the sign occupied by Moon in Moon's Ashtavarga, is found to have influence by virtue of the distribution of its bindus over them and the sign occupied by the lord of the rising sign or its navamsa.

In a female horoscope all yogas indicative of good or evil are equally to be enjoyed or endured by her but if there are rajayogas, the same can be enjoyed by her only through her husband. The death of the husband is determined from the nature of the 8th sign, in her horoscope, and her beauty, lustre and conduct and appearance by the rising sign, and the sign occupied by Moon and the status, position and greatness of the husband from 7th house. The planet that exercises its influence over the said house will indicate the characteristics of the would-be bridegroom, those characteristics being modified by the nature and disposition of the planets that are related to the same in the several vargas.

A person will have to lose his wife if any one of the following combinations is found in his horoscope at birth. If the 7th house is occupied by evil planets with evil vargas and aspects ; malefic planets in debilitation ; malefic planets with evil vargas ; the ruling planet of the 5th house ; the lord of the 8th house ; the ruling planet of the house occupied by gulika ; debilitated Jupiter ; Venus in Scorpio ; Venus in conjunction with evil planets with no benefic aspect or conjunction.

The same result is anticipated when weak Moon and Jupiter occupy Kanya and evil planets exercise their influence in Mithuna, while the rising sign happens to be Meena.

A somewhat similar though not so serious a consequence as is mentioned above is indicated when the 7th house is occupied by Venus and Rahu, as a result of which the man spends away all his wealth by enjoying every kind of sexual pleasure with varied types of female characters neglecting his own married partner. Moon and Saturn in the 7th house are dangerous to the issue and the same planets with Mercury in conjunction, destroy both wife and children. The man may not even secure a wife in such a combination in the alternative. Sun and Mars in conjunction with Venus in the 5th or 7th or 9th, is indicative of a wife with a defective organ.

Mercury in the 7th house either debilitated or with an evil dispositor, makes the wife a harlot or a secret mistress of another. In some cases it makes her ill-natured and domineering. If the lord of the 7th house occupies the 12th and the ruling planet of the rising sign and the lord of the sign occupied by Moon along with an evil planet occupies the 7th house, the native will have neither wife nor children. When the rising sign happens to be Makara and Mars and Saturn occupy Kataka, the native will have an exceptionally brilliant wife. She will be good-natured in addition. When evil planets occupy the 4th and the 8th houses, or the 2nd and 12th houses from Venus while the latter has no aspect or conjunction from any benefic planet, then the wife will die of fire or by suicide or by a fall from a tree or hill-top or a cliff. If the rising sign, the 7th house and the 12th are occupied by evil planets and waning Moon occupies the 5th house, then he will have neither wife nor children.

Barrenness is indicated when Vrishabha, Kanya and Makara happen to be the rising sign and Saturn occupies the same, while the 5th house has no good aspect or conjunction from benefic planets and Venus with vargas or Mars and Saturn and if the same planet has in addition the aspects of the same planets, then the person becomes fond of other females. When in such a combination Moon is found in conjunction with Saturn and Mars, then both the husband and wife will each try to defeat the other in faithlessness. Whichever may be the sign, if Venus and Moon are in conjunction and acquire the aspect of Saturn and Mars from the 7th house, then the man will have to be a bachelor. Even if he secures a wife he will not have any issue whatever. But if the rising sign is occupied by a male planet along with a female one and Saturn and Mars occupy the 7th house with favourable aspects, the person will obtain an elderly woman as his wife in his old age.

Weak Venus in Saturn's varga in any bhava having the conjunction or aspect of Saturn causes the person to be inclined to hunt after a dancing girl or a prostitute. In the same manner if Venus secures the aspect of Mars, with the varga of Mars without an aspect from Jupiter he will be fond of other females. If the 7th house from the rising sign or Moon happens to be a double sign or the navamsa of these happen to be a double sign or the lords of these and Venus happen to be in double signs, then the person will of necessity marry twice.

If the woman is born in a feminine sign and has also the Moon in a house of that character, then she will have all womanly characteristics and if both the signs are aspected by good planets, her conduct would be praiseworthy. If she is born in a male sign, then she will be more manly and if they are aspected by evil planets, her conduct would sometimes become the subject of comment. If the woman's rising sign or the sign occupied by Moon happens to be Mesha or Vrischiga and the same is found to possess the trimsamsa of Mars, then she will be misbehaved before marriage, if of Saturn, she becomes a servant woman. If Jupiter, she will be chaste ; if Mercury, she will be disposed to flirt ; if Venus, she will be lascivious. If the lagna or rasi happens to be Edavam and Thulam with trimsamsa of Mars, she will be wicked and with that of Saturn, she will abandon her first husband, and live with another man of the same caste. If the trimsamsa lord happens to be Jupiter, she will be good and virtuous, while it be Mercury, she will be fond of music and if related to Venus in the same manner, she becomes good-natured. If the woman is born in the sign of Mithuna or Kanya or Moon occupies either of the said signs at birth, with the trimsamsa of Mars, she will be fraudulent, with that of Saturn, she becomes a eunuch. Jupiter's overlordship makes her chaste, while that of Mercury makes her nature good and amiable. Venus alone makes her extremely passionate and forces her to run after various types of men. If the rising sign or the sign over which Moon passes at birth happens to be Kataka, and the trimsamsa sign is that of Mars, she will be a termagant, with Saturn's trimsamsa she develops a disposition to tease her husband. The sign Cancer with Jupiter's trimsamsa gives her a nature sweet and sound, and Mercury sharpens her cleverness for techniques, and Saturn indicates a woman without children. If the same happens to be that of Simha, Mars makes her manly, Saturn makes her sterile, Jupiter makes her a queen. Mercury on the other hand gives her a proud bearing, and Venus compels her to entertain an attachment for a person who does not want her. With Dhanus and Meenam as lagna or rasi, superimposed by the overlordship of Mars, the woman becomes one with extremely good qualities. With that of Saturn she develops sexual instinct to a remarkable degree ; of Jupiter, obtains very many amiable qualities, with that of Mercury, she devotes herself to a study of the knowledge of the Supreme, and with that of Venus she becomes a chaste woman.

If the rising sign or janmarasi happens to be that of Makara or Kumbha with the lordship of Mars in trimsamsa, she becomes a dancing girl ; of Saturn she attracts fallen men ; of Jupiter, she will be chaste ; of Mercury, she will be a flirt ; of Venus, she will be false to family purity.

Whatever may be the case, the strong sign will yield the results indicated above. If the lord of the 7th house or bhava happens to be weak with no good aspects, the husband is one not free from taint and if the 7th house is occupied by Mercury and Saturn, she becomes a eunuch, and if the sign itself chances to be movable he becomes a wanderer. If the 7th house is occupied by Sun with evil aspects, she will be rejected or neglected by her husband, and Mars occupying the 7th house with evil aspect, she will have to die an old maid. If there are fiery planets in the 7th house, she becomes a widow and if there are good and evil planets, she will abandon her husband and seek after

another for sheer pleasure and enjoyment. If weak evil planets occupy the 7th house and the same is aspected by good planets, she will be abandoned by her husband. Whatever may be the bhava, if Venus is in Kanya navamsa, and Mars is in the navamsa of Jupiter, she becomes coquettish and a cheat. If the 7th house is occupied by Mars, Moon and Venus she will enjoy another with the consent of mother. If evil planets occupy the 8th bhava, she becomes a widow. The nisarga year of the lord of the navamsa is the year which would indicate the time when she will have to attain the said status, and if there are good planets in the 2nd house, she will die before her husband.

If Moon occupies Kanya, Vrischiga, Vrishabha and Simha, then she will have few children. The nisarga years of the several planets are :—Moon 1, Mars 2, Mercury 9, Venus 20, Jupiter 10, Sun 20, Saturn 50.

Even if the 7th and 8th are filled with evil planets, if the 9th house contains a good planet, then she will have good children and enjoy perfect happiness on their account. There is no time limit to this to happen. Venus and lord of 7th in the upachaya houses of lagna are indicative of marriage. Similarly lords of the other bhavas and karakas when they occupy upachaya houses from lagna, they enjoy the particular type of happiness after acquiring the significants denoted by the said bhavas. The same rule applies as regards the status and other questions relating to the husband. The probable time of marriage can be determined as follows :—

The dasa period of the following planets is one indication— The planet that occupies the 7th house ; the planets that aspect the same, the lord of the 7th, the lord of the sign occupied by these, the navamsa lord of these, Venus, Moon and the navamsa lord of lagna and their sub-periods. Some acharyas hold that Rahu's period or sub-period is also indicative of marriage.

When Jupiter passes through the under-mentioned signs in its circular journey round the Sun, marriage will be effected :—

1. The sign occupied by the lord of 7th.
2. Its navamsa rasi.
3. The 9th sign or 5th sign from the two above.

It will also be time for marriage when Venus or lord of the rising sign or lord of the 7th house occupied by Moon, passes through the 7th house or the house occupied by the lord of the 7th or it may happen when the said planets make a transit through 5th, 7th or 9th houses from the two houses mentioned above.

CHAPTER XXVI

ON ISSUES

The nature of the 5th bhava and the characteristics of its ruling planet are both prime factors for the determination of the number of children one is likely to obtain in this life. The relative strength or weakness of the

karaka planet Jupiter, is another important element which cannot be overlooked. Male issues are indicated when the lord of the 5th house happens to be a male planet inherently strong and extremely powerful, and occupies a male sign with his own Navamsa. They are also indicated if the 5th house is a male sign possessing a male amsa, with an aspect from the lord of the 5th house in addition. The same result is predicated if the karaka planet is otherwise powerful by virtue of the attributes obtained as a result of its occupying a male house with a male navamsa. A similar consequence is yielded when all the three elements have an aspect from their respective lords, dispositors, friends or other good planets or when they are in conjunction with the same. A converse result is indicated when the 5th house happens to be a female sign and its ruler occupies a female house with a female navamsa. We have already noticed that Jupiter, Mars and Sun are by nature male and are supposed to possess male characteristics. When these planets occupy male signs and are in male navamsas along with the lord of the 5th house with similar attributes the native is bound to have a prolific number of male issues. The distinctive marks and characteristics and the individual tendencies of the several issues have also to be ascertained from the strength or weakness of the ruling planet of the 5th house in the same manner.

The three elements so far considered though important in themselves for a correct prognosis of the possibility of the parent begetting children, do not exhaust all the requirements necessary for the actual happening of the effects anticipated. The most vital unit is the sperm and the magnitude of its strength is the most essential factor in the case of man while the counterpart of the said unit is the quality of the ovum in the case of the female an equally important element in the consideration of productivity or fertility. It is therefore necessary for us to determine the actual strength or virility of the seed on the one hand, and the fecundity or fertility of the soil in respect of the other. The vitality or strength of the seed is arrived at by any one of the following methods :—

(1) Add up the longitudes of the Sun, Venus and Jupiter.

(2) Add up the longitude of the Sun multiplied by four with the sum of longitudes of the other planets each multiplied by three, or

(3) Add up the products of the longitudes of the three planets obtained by multiplying each by 27, and find out the result in each case.

These figures will point out after the required reduction a particular degree of the sign of the zodiac in each case, and if that sign happens to be a male sign then the male is said to possess generative power or that he has the potentiality to procreate children. The richness of the soil is ascertained by a similar process in reference to the longitudes of the Moon, Venus and Jupiter. Of the three methods mentioned above, the last one is generally approved by serious astrologers and has been found to be uniformly effective.

The seed is said to assume generative strength when the longitude so obtained happens to fall in a male sign or male navamsa, conversely when it happens to fall in a female sign or female navamsa, the soil is

said to obtain conceptive capacity. If all good planets including the ruler of the rising sign, chance to occupy the seventh house or the trine houses of these longitudes they may yield favourable results, while evil planets in such places produce contrary results. From the list of the good planets noted above, we have to exclude the lord of the eighth house, even though by nature he is good, and the planets that are termed eunuchs as defined in Chapter II.

Apart from these specific planets and the respective signs referred to above, the twelve signs by themselves and in relation to the other planets do exert some kind of influence in this respect. If Vrishabha, Simha, Kanya or Vrischika happens to be the rising sign or the janma rasi, or the fifth bhava, then the native has little chance of begetting children the indication being fewer number of children. In addition to this if they happen to be weak as well, then the result is certain that the native cannot have any male issue. These signs are sometimes known as "Alpa Santati" houses. But if the rising sign and its trines are occupied by powerful benefic planets and the lords of these trines occupy their own trines respectively and obtain the aspect or conjunction of Jupiter in kendra houses, a combination of such a character is specially conducive to the happiness of the native through his children and grand-children. When Saturn occupies the rising sign and the 8th bhava secures the impact of Jupiter, with Mars in the 12th house and any one of these planets assumes the lordship of the 5th house, or when Mars occupies the rising sign, and Saturn is located in the 8th house and Sun is found in any of the above signs or when the 11th house is occupied by Moon and any number of planets of either persuasion occupy the rising sign which happens to be 5th house from Jupiter, then the native can beget children only in old age. While benefic combinations contribute to the growth and perpetuation of the family tree and conjunctions of planets, both benefic and malefic, yield consequences of a mixed character, purely malefic combinations bring about the extinction of the entire family leaving no trace of its existence behind. One can anticipate such a contingency when Mercury and Venus occupy the 7th house, and Jupiter is found in a watery sign, and the 8th house from Moon is occupied by evil planets. The same result is produced when Mars occupies the 8th house with no powerful conjunction or aspect of good planets and malefic planets occupy the 4th house with Moon and Jupiter occupying the rising sign. Similar effects may also be expected when evil planets occupy the rising sign, and debilitated lord of the rising sign occupies the 5th house, with Moon in the 4th house or when evil planets are found in the 4th house and the 7th house is occupied by Venus, and Moon is found in the 10th house at the time.

Having dealt with the several yogas pertaining to the origin, growth and destruction of the family line, we shall proceed to enumerate the several kinds of combinations to determine the prospect of the native obtaining children by means of adoption. One can have adoptive children if Jupiter is strong in the radix, and the 5th house happens to have aspects or conjunctions of planets neutral in character, and the lord of the 5th house also partakes of the characteristic features of the latter, while at the same time it falls within the ambit of the evil aspect of Gulika. But if these planets are weak and the lords of the rising sign and the 5th house or their friends have no relation to these houses either by way of conjunction or aspect then the native cannot have any kind

of children either natural born or adoptive and he shall have no one to perform his funeral obsequies.

Next, we shall proceed to consider the various combinations which would give us some idea as to the nature and characteristics of the issue begotten by the native. Here also we are obliged to follow the primary characteristics of the several planets which happen to be related to these signs. If the lords of the 6th, 8th and the 12th houses occupy the 5th house, and the houses themselves are weak in their turn, then the issue born to such a person will have the stamp of the particular qualities of these signs and will ultimately prove to be the cause of endless trouble to the parent. The converse will be the case if the lord of the rising sign and the trines of the said sign are evil and strong and possess in addition the aspect of Jupiter and the children are bound to make an evil name and lead a damaging life.

When Mars occupies the 5th house, one will have only short-lived children, and if the said house happens to be Mesha or Vrischika, one of the sons will be short-lived and the rest will have long life and prosperity. When Saturn occupies the 5th house, which happens to be Cancer, one will have a number of children; Mercury in a similar position produces a contrary effect and the children born will be few and far between, while Moon causes many daughters to be born with few sons, and Jupiter in the said house is conducive to the production of only females.

If Sun, Mars and Venus occupy the said position, there will, of course, be children born, but only by the second marriage. It may be noticed however that when Kataka (Cancer) alone happens to be the 5th house, these types are more pronounced. It is remarkable that one type of planet is found to produce one kind of result, while a different type leads to a distinctly diverse effect especially in relation to this particular sign. It may perhaps be due to the fact that it happens to be the 12th house from the sign Leo which owns the lordship of the 5th house from the zodiacal signs. A conjunction of good and evil planets in the same house gives rise to results of a mixed character, consistent with the above reasoning.

The ancients have also attempted to arrive at correct conclusions as regards this branch of the subject by another process, which involves a little bit of mathematical process. Take note of the ghatikas and vighatikas of the day at the time of birth, which is, of course, generally done before one attempts to prepare the chart, and then convert the ghatikas and vighatikas into degrees and minutes, and then find out the correct longitude of the sign which is termed the "Santhana Surya" sputum. By a similar process, ascertain the "Santana Moon", and from the two longitudes we have to find out the "Santana Tithi" which plays an important part in the calculation of the probable effects supposed to be produced on the native in relation to his issues.

Let us try to find out the true longitude of the "Santhana Sun". Divide the true longitude as ascertained by the process mentioned in the previous para by 50. The quotient denotes the actual sign, and the remainder may be converted into degrees and minutes. Subtract this longitude from the longitude of the Sun at birth. Find out the ghatika

and vighatika actually past at birth and convert it to vighatika and divide the latter by 50. The quotient is Rasi. The remainder may be converted into degrees and minutes. Subtract this from 1 Rasi. If this cannot be done, that is to say, if the longitude at birth is less than that of the one we have obtained, add 12 to the former and then subtract the latter from the sum so obtained and multiply the result by 5, and then reduce the same to sign, degree and minutes. This is called the longitude of the Santhana Sun, or the true longitude of the Sun ruling the issue. Take 7 signs and 15 deg. and add the Sun's longitude at birth and multiply the same by 5 and divide the product by 30, and the remainder by 60, we get Santhana Moon, ruling issue. Sometimes the Santhana Sun and Santhana Moon are arrived at by multiplying the longitudes of the rising sign and that of the Moon separately by 5, and dividing the product by 30 and 60, to arrive at correct longitudes of both. From the longitude of this Moon subtract that of the Sun, you get Santana Tithi. If you arrive at a tithi in the quarter of a month known as the bright half, then the native is said to have the capacity to procreate a male issue, and that he will be favoured with one of that type. If you obtain the tithi of the other quarter, then the native is not destined to beget any children and dies childless.

If proper propitiation is made to the planets which are found to be instrumental in causing the destructive effect, it is possible to alleviate the suffering to a certain extent. Propitiation is nothing but an act of repentance, and any kind of remorse ardently felt cannot but produce a feeling of consolation and satisfaction. All kinds of worries are only states of mental feeling, and such feelings could be converted into one of ease and comfort. If the longitude of the tithi happens to be a sign which indicates the bright half quarter of the month between pratipada and the sixth tithi and in any one of the five degrees, then it is a sure indication of an issue after proper propitiation. If it should happen to fall in any one degree between the 5th and 10th, then the native will have children a long time after marriage. If it points out any degree after Ekadasi, that is, 11th day after the full-moon or the new-moon, then immediately the effect of this indication may be anticipated. The presiding deities for the two quarters are Vishnu and Siva respectively according as it is under the bright half or the dark half of the quarters concerned.

Conversely, if the santhana tithi happens to fall in any degree between the 1st and 6th in the dark quarter, then one can necessarily anticipate a favourable result. If it happens to fall on the 6th, there can only be an expected consequence after proper propitiation of Lord Subrahmanya. If any one of the tithis commencing from sapthami or the 7th day, is indicated we can hope to have children only by a second marriage. On full-moon and new-moon tithis, one cannot hope to have children unless one makes free gifts to deserving persons, the needy and the poor, and offers feasts to respectable religious priests, and clothes the naked young children and feeds them on sravana days, and even after doing all these, one can only obtain this desire after he has reached a ripe old age. If it is on the 11th or the 12th, one has to perform religious homa, and in the case of 12th especially sometimes it so happens that even if homa is performed one can expect only conception but no fructification. If the tithi is trayodasi and chathurdasi, the native can only have adopted children and if it chances to fall on Amavasya itself,

then there cannot be any issue whatsoever and the family will be devoid of any succession to perpetuate the family line or to perform the funeral rites even.

The next point that we have to consider in our discourse is as regards the circumstances under which the issue born meets often with unanticipated accidents in life resulting in death. Some of these accidents in life could be prevented if proper precaution is taken. From the very constitution of our nature, we believe and rightly pin our faith in the view that we have come to this world to work out our destiny as a result of good as well as evil actions committed by us in our past birth. The present birth can only be taken as a proper punishment for our misdeeds when we find ourselves tormented by evil thoughts generated as a consequence of the unfulfilment of our desires. As an expiation of the sins committed by us, we offer our worship and presents to the particular deities supposed to rule over different departments of life, so that we might obtain their grace and purge ourselves of the sins of our past karma. The wrath of parents is mainly responsible for barrenness in man and woman and those departed souls have to be propitiated by performing the prescribed religious rites. Ashtaparvana is a kind of purificatory ceremony generally prescribed by holy sages for sins committed by us as a result of which we do not get children in this world and sometimes even if we get them, they do not live long to brighten our homes or lighten our burdens. The santhana tithis above adverted to, are true indicators of the calamities we might expect from such sources. We shall describe their nature and characteristics and the desirable form of worship one has to follow to rid oneself of the supposed sins. If the santhana tithi happens to be chathurdasi, then we may expect untimely death of the issue for which Lord Vigneshwara has to be propitiated. If it is Shashti, it is Lord Subrahmanya ; if it is Ashtami and Chaturdasi, it is the lord of the serpents. Navami requires the propitiation of Kali or Durga, and if it is Dwadasi, it is the Sun ; and New Moon indicates the pitris or forefathers. These have to be propitiated for the removal of the effects of the kind of sins committed by us. Whether the tithi is black or bright if it falls on a " riktha ", the trouble or calamity will be due to some tremendous crime and necessarily only evil is indicated. If it is on a tithi in the bright quarter, it is due to some evil influence exercised by our present enemies at a recent date, and if it is on a dark riktha, it must have been due to their direct action done in a previous birth. If it is Chathurthi, then expert mantrigas or devil exorcising priests should be invited to perform purificatory ceremonies. If it is Navami, demon worship will yield excellent results. Chathurdasi tithi indicates trouble from mlechas and neechas and Vishti connotes curse from serpents. It may seem strange that a science that has so far scrupulously avoided anything that borders on a superstitious basis, should try to establish a sort of connection between the curse of serpents and the consequences of barrenness in women or procreative defect in man. But we find in almost all the ancient works on this subject this aspect of the theme has been given an importance, perhaps not worthy of the scientific basis on which the other portions are being dealt with. We may be pardoned if we venture to submit an explanation of the superstition in the fact that the planet Rahu and its counterpart, though they are not in existence as physical bodies, are supposed to function like any other planet. Any coitus performed on the prohibited

days, if it matures as a consequence, may perhaps lead to the generation of sickly children. The prohibited days have all something to do with the motion of the planet Moon, in its relation to the nodes created by the same planet by virtue of its structural orbit, and it may be that the ancients wanted to impose the prohibition on human beings and establish the same on a surer basis by introducing a divine connection between the curse and its consequences. If it is a bright fortnight, the trouble is of recent origin, and a remote history is supposed to be behind if it is found on a black fortnight. Vishtis might happen on four tithis, whether it is in the bright or black quarter. The curse will be that of a good serpent if it happens on the first vishti, in the second it might be due to one which is neither good nor bad. A neecha serpent is held to be responsible for the third vishti and evil serpents monopolise the last vishti. We see from the above list of classification that the curse assumes different degrees of magnitude according as it is pronounced by the different types of serpents. Number one could be propitiated by performing what is called " Sarpa Bali " and the rest by mere songs. But Bali is good for either. This is the only common form of propitiation worth the name for the prevention of such evils.

Some astrologers adopt a different principle and a different method for finding out whether one can have issue or not and thus apply the said principle and method both on the basis of the chart prepared at the time of birth or on the basis of a chart prepared at a time when a question is asked relating to the same. Future happenings can also be predicted from the chart prepared at the time of a question or query. (A separate book is under preparation by the author on the subject). We shall try to explain the said principle and the method of application of the said principle for arriving at the results sought after. Find the longitude of the rising sign in terms of signs, degrees and minutes. Find out also the longitude of Yamakantaka on similar terms. We have already dealt with the method of arriving at the latter in a previous chapter. Add them both ; then we get Santhana Guru. If the said Santhana Guru is afflicted by the evil affections adverted to in Chapter XIII then without performing the prescribed ceremonies of a propitiatory character there cannot be any issue. There are three specific yogas relating to the Santhana Guru which necessarily force the native to marry twice. The said yogas are :—

(1) When it has the Navamsa of Venus.

(2) When the lord of the Navamsa of the said Guru is found to be on the asterisms, Bharani, Pooram and Pooradam.

(3) When it has the conjunction or aspect of Venus.

It must be borne in mind, however, that the longitude of Venus above considered is not the same longitude as obtained at birth, but it has reference to the longitude arrived at after multiplying the longitude of Venus at birth with factor 5. The said Venus also determines the number of marriages one will have to celebrate for himself in this life. The total number of planets occupying the 7th house from this Venus, gives us the number required. If Venus is strong, one may expect a child from the first wife but if its Navamsa has strength though by itself it is weak, then there will be issue by second wife.

This Santhana Venus when it owns the Navamsa of a planet eunuch by nature or such a planet has an aspect or conjunction of these planets, then there will be a child by the third marriage only.

A third method of calculation is also sometimes adopted for the determination of the number of issues. This is found to be the common general system adopted in some parts of South India. When the longitude of the Santhana Guru is added to that of Yamakantaka and the sum obtained is multiplied by 9, the product will yield a longitude which will indicate the number. For every 5 degrees passed in the longitude of the Santhana Yoga, the native can expect one issue and the same may be taken as the normal feature. If the said longitude has three vargas of Jupiter, then the native will have half a dozen children. The degrees 5 in number above considered which form one part as a complete whole are known as "Lavapanchaka" in technical language. If the drekhana lord of this Santhanayoga sputa or longitude occupies its debilitated sign or its enemy sign and if the said drekhana lord occupies a particular degree denoted by a particular number among the order of lavapanchakas, which happens to be the same number in the said series in relation to the Santhanayoga sputa itself, then the child denoted by the said number from among the sons will die and it is certain to happen. If the navamsa of the longitude happens to be Vrishabha, Simha, Kanya or Vrischika—the series of alpa-santhati signs, then there could possibly be no issue at all for the native. If three of the vargas of the said Santhanayoga sputa happen to be those of planets which are neuter by nature, then twins will be produced as a consequence and if they are not powerful then they will die.

By means of a process similar to the above it is often stated that it is possible to find out whether a person will have an adopted son or not. Equally reassuring results are also obtained by the said process to determine if there could be any issue at all. Add up the longitudes of Saturn, Mercury and lord of the 5th house and multiply the sum obtained by 5, then you arrive at the correct "Datta" sputa. If this correct longitude happens to fall in Dhanus and secures the aspect or conjunction of evil planets, then one can have only adopted children. If the said longitude is found to pass over the night signs and has the aspect or conjunction of evil planets, then there cannot be even adopted children. If the said longitude is afflicted by the nine malignant forces already enumerated even if the native takes a child in adoption, it will not survive.

Next we shall try to find out as to when a child will be born with the help of the Santhana Guru already dealt with. When Mandi or Gulika occupies any one of the first six signs commencing from Mesha, and Jupiter passes through the trine aspectarian houses of Santhana Guru, then the time is propitious for the native to beget children and when it occupies the other six signs commencing from Tula and Jupiter passes through the trine aspectarian houses of the navamsa of Santhana Guru, there will be issue born to the native. If we add up the Yamakantaka sputa or the longitude of Yamakantaka to that of Gulika and the navamsa of the resultant longitude happens to be a male sign, then the issue born will be male, and if it is a female sign, the result will be its opposite. If the longitudes of Santhana Guru, Yamakantaka and Santhana Gulika are added together and the sum obtained is multiplied

by 81, the result will yield a particular longitude after the required deduction of the totality of the 12 signs. Find out the nakshatra of that longitude as also its navamsa. When Moon passes through the said nakshatra or through the trikona nakshatras of the said asterism or the trine signs of the said navamsa, then it will be time for the issue to have its being. Santhana Gulika mentioned above can be determined by multiplying the longitude of Gulika at birth by 5.

Yet another mode of calculation based on the strength of the 5th house has also been attempted by a class of astrologers for the determination of the total number of children one is likely to get and of those obtained how many are destined to remain. In the first place, we find out the longitude of the 5th house and take away the number of signs and convert the degrees into minutes and place them on one side and then determine the strength of the aspects of all the planets to the said longitude and add up all the strengths so arrived at. Multiply the one by the other; add 60 to the product and divide the sum by 200. The quotient will determine the number of children one is destined to have in this world. In the same manner multiply the minutes noted above by the totality of the strengths of the aspects of the evil planets and divide the sum obtained by 200. The quotient determines the number of children that may not survive. The reader is directed to refer to other works on the subject of aspects and the method of ascertaining their strength.

We have so far dealt with this aspect from various points of view as propounded by several recognised writers on the subject but no attempt has been made so far to deal with the matter under reference from the standpoint of the ordinary astrologer, who wishes to approach the subject by an application of the method based on first principles. We shall try to enumerate those principles and the mode of application of the same in relation to this division of the subject. The number of signs covered by the navamsa of the lord of the 5th house counted from his position in the radical chart determines the number of children. The lords of the several male houses covered by the planet will each indicate a male issue and those of the female houses determine the number of female children. Of these so many of the number of male planets that occupy female signs and of the female planets that occupy male signs, as many of them will not survive. But one has to bear in mind that in this connection the actual strength of the lords of the navamsas has to be carefully and accurately ascertained before an attempt is made to draw conclusions by a direct application of this method. There will be a number of children with long life and perfect health if the lord of the 5th house has the following characteristics. The lords of the several navamsas are in their own houses or in their friendly houses or in their exalted signs, and are otherwise strong. If these lords are debilitated or occupy evil houses, or otherwise weak or are combusted, the children will be short-lived, or even without life at birth. From the Ashtavarga of Jupiter also, the exact number of children may be ascertained. Prepare a chart for the Ashtakavarga of Jupiter. From this take away all the units of strength imparted by the debilitated planets, the planets that are in combustion, the planets that are lords of the enemy houses. Now find out the number of bindus in the 5th house from Jupiter. Note down the bindus of planets which are favourable—that is those which do not

come under the above class. The number of male planets that impart any unit of strength determines the number of male children and that of the female planets, the number of female children. It has to be borne in mind that exalted and retrograde planets and those with cheshtabalam will give three children each by their strength. Planets with vargottamsa, swa-navamsa and swa-drekhana will yield however two children each.

One other method to find out the number of children from the strength of the rays of the planets is also generally adopted. The planets concerned are lord of the 5th house and Jupiter. The total strength of the rays of the Sun is 10, Moon 9, Jupiter 7, Mars, Saturn and Mercury 5 each and Venus has a ray value 8. Note down the longitude of each of the planets. Deduct from these the longitudes of their debilitated signs. If the longitude of the debilitated sign is longer than that of the planet, then add 12 to the sign of the planet and subtract the longitude of the debilitated planet. The balance of the signs, degrees and minutes will have to be multiplied by the number of its rays. Then we arrive at the correct longitude of the sign. This sign has only strength in proportion to the strength of the planet concerned. In determining the strength of the rays, the dwadasamsa of these planets plays a prominent part. The rays of retrograde planets and those in exalted dwadasamsas will have to be multiplied by 3, and added together, while the rays of those planets that have friendly navamsas or their own navamsas will have to be multiplied by 2 and added together. Those that have debilitated navamsas or have Saturn as their navamsa lord should be reduced by 1/16. Excepting Saturn and Venus, planets in combustion may be omitted. If Saturn and Venus are debilitated only half of their ray strength may be taken. After that note down the planet that has greater ray strength, Jupiter or lord of the 5th house. The stronger of the two may point out the number of children one is likely to have as his progeny.

If the lord of the 5th house is posited near the 5th house or the lord of Lagna, then there will be children very early in life; if it is not far away from either of these, they are expected in middle life and if it is distantly situated, then there may be issue towards the close of one's life. If the lord of the 5th house is in kendra, there will be issue in early life, if in panaphara during middle life, and if he is in apoklima, then there could be issue only towards the last period.

One can expect an issue during the dasa period or the bhukti period of the following planets: (1) Lord of lagna; (2) lord of the 5th house and of Jupiter. Lord of the 7th, the planets that aspect the 5th and the planet that occupies the 5th house. When Jupiter passes through the sign occupied by the lord of the 5th or its navamsa sign or the sign occupied by gulika or its navamsa sign or the trine signs of all these planets or the sign with the largest number of bindus in his own ashtakavarga, then there will be issue. But the 5th house from lagna, Moon and Jupiter should all be taken as the houses controlling the issue. When either Jupiter, lord of the 5th house, lord of the rising sign or lord of the sign occupied by Moon passes through the sign occupied by lord of the 5th, or the 5th house itself, or other trines, or when

the lord of the 7th house from the rising sign or lord of the 5th come together in the same house in conjunction while in their circular motion round the Sun, then there will be an indication of an issue.

CHAPTER XXV

ON THE CHOICE OF A PROFESSION

The 10th bhava from the rising sign is the one that determines the occupation of an individual. Many principles have been deduced from the combinations of different planets occupying the 10th bhava, and of those that aspect the said sign. The meridian point or the middle point of the 10th bhava is the degree in the heavens that plays a prominent part in indicating the actual occupation which the native is bound to follow in this life. We may analyse the various factors so as to obtain a comprehensive view of the general tendencies of the native, and deduce from the said classification the likely determinants that would ultimately fix up the profession. The lord of the 10th house, the nature of the sign denoted by the 10th house, and the planets that aspect the 10th house or bhava have each to be considered separately before venturing to find out the exact occupation of the individual. We should not lose sight of the 10th bhava from the position of the Moon as well in the radical chart. We have also to keep in mind that the most powerful planet is the Sun and that its transit through the meridian point is the greatest significator. It also exerts a large measure of influence in shaping the line of activity which actually brings the fortune necessary for one's livelihood. Of these two factors the rising sign and the Moon, the more powerful among them is the one to be considered. The occupation will partake generally of the characteristics corresponding to the 10th house. If the lord of the 10th house has sufficient strength, the occupation will fully bear fruit; otherwise it will be fruitless.

The purpose of our life according to the Hindu view is the acquisition of Dharma, Artha, Kama and Moksha, it being understood that the object first proposed leads us on to the second, which in its turn forms the basis or mainspring of the latter divisions. Dharma simply means righteous action. As far as possible the individual is expected to follow one of the approved forms of righteous conduct enunciated in our dharma shastras. We are not concerned with the various forms detailed is these shastras, as our present purpose is merely to point out what kind of conduct whether fair or foul that the individual has a tendency to adopt in this life. Whether one follows fair means or foul means, the likelihood of his obtaining Artha is the next question we have to consider in this connection. It must also be remembered that whatever may be the nature of the avocation one adopts, it must not only give him a chance of utilising his natural faculties but also to obtain material advantage and benefit for himself. This apart we should not lose sight of the fact that our ancients, when they were dealing about this aspect of the subject, they were face to face with the existing condition of social life in those days and were obliged to confine their attention only to those lines of activity known to them. The avocations which appealed to them were mostly dependent on the then existing conditions of life. They have now been considerably changed and new lines of activity and new openings and careers have sprung up in great abundance, quite unthought of and beyond their anticipations. That does not in

any way prevent us from expounding the principles on which their mode of calculation of directions depended and try if possible to find out from those very principles the ontology of the variations in the present-day activities and the extent to which they fit in with modern developments.

The direction indicated by the 10th bhava will give the clue to the region which is best adapted to suit the kind of activity as can be derived from the position of the planets. Whether it is a place abounding in heat waves, or an expansive country swept by heavy winds with no drop of water anywhere near its vicinity or whether it is near a sea coast with plenty of water with cold winds, ice and icebergs can also be determined from a consideration of their positions. In all these cases we should remember that the ancient sages have given only a general view of the kind of occupation one is ordinarily expected to follow and in what way one is likely to make a living. The science does not specifically mention or point out whether one is likely to be a brick-layer or a bomb-thrower. They only indicate the disposition of the individual as regards a particular kind of work best suited to the taste of the person concerned from the relative position of planets in the zodiac.

Mesha, Simha and Dhanus are, we have already seen. known to be fiery signs and when they happen to be in 10th house from the rising sign, they indicate a profession that has some connection with fire, iron, the army and other dangerous pursuits, while the earthly signs will have something to do with agriculture and pursuits in relation to land. The airy signs indicate an avocation mainly connected with technical knowledge and the technical sciences. Watery signs produce inn-keepers, hotel keepers, brewers, sailors, wine merchants and fish mongers. Scorpio produces doctors, chemists and dyers of every variety. The profession will depend upon the number of planets that occupy these signs and the relative strength exercised by each of those planets. The planet with the greatest power and intensity will necessarily decide the particular avocation that will ultimately be chosen by the native. Each planet by its very nature prepares the native to a particular kind of calling in consonance with its very composition. Mercury denotes preceptors, writers, authors, accountants, teachers, book-sellers while Venus signifies actors, perfumers and flower-sellers and solicitors with keen intellect; Mars exerts its influence in producing soldiers, butchers, inspectors, magistrates and carpenters and Jupiter makes one a lawyer, a councillor, a revenue officer, collector, a judge and a public man. Saturn is partial towards printers and tillers of the soil. Sun favourably situated, gives employment in the State as a civil servant and often times managers and heads of departments and persons exercising power and authority. The importance and magnitude of the employment will be seen from the position of these ruling planets for, should they be above the horizon they will be more prominent and will indicate a profession more lucrative and eminent; if they are below the horizon, they may produce the said effect with less force, and less profit. When there are no planets in the 10th house either from the rising sign or from Moon, we have to take note of the navamsa lord of the 10th bhava, counted from the rising sign, the Moon or the Sun.

If the navamsa lord happens to be the Sun, the native will be a trader by profession, or a doctor, or dispensing chemist. If it happens to be Moon, he will be an agriculturist, or a trader of articles obtained

from the ocean or he will get on by serving females. If Mars, he will be a mechanic, an engineer or police officer or a dealer in dangerous weapons or by following the profession of a swindler. If Mercury, he will be a writer of literary eminence, an astrologer or a poet, or an architect. If Jupiter, he will be a lawyer, a solicitor or a professor in a college, a priest of some parish or one who chants mantras for the religious performances in the family. If Venus, one would deal in gold and silver, or deal in buffaloes or butter-milk, whereas Saturn makes him a menial or a subordinate officer taking orders from superiors. If these navamsa lords are strong and powerful, they depend upon their own merit for success in life; if they occupy enemy houses, then they make a victim of their enemies with whom they will be thrown to do the work allotted to them. When the 10th house from the rising sign or Moon is occupied by the Sun, or the navamsa lord of the 10th house happens to be the Sun and is in combination with Moon or is aspected by Moon, the native becomes a Government official well-respected by the office and by the public in general. Mars in such a position makes the native a bold military type of man, an executioner, an inspector of police or salt, a magistrate and will force him to move among the wicked lot of people or those who are outside the pale of ordinary social position. They will be cruel-hearted and will keep company with low types of individuals. Mercury will make him a master of many sciences, a commander-in-chief renowned in the scientific operations of war. If Saturn occupies the 10th house from Moon or happens to be the navamsa lord of the 10th house, the native will be wandering about without any settled plan of life with a mind agitated due to evil thoughts.

By taking note of the different factors mentioned at the beginning of this chapter, one should make a tabulated chart of the various signs and the planets that are found to exercise any kind of influence on the 10th house.

The success of the native depends upon the sign that is rising on the horizon at birth. The fiery signs and the airy ones are more fortunate than the earthy and watery signs. This is of course modified by other factors, but the dominant note of these signs is certainly one of power and influence. The angles are the most important points to give one fame or popularity. Any planet in the meridian gives prosperity and success from a pursuit of the avocation denoted by the said planet. Saturn certainly will give power but it will pull down the native from his high position to a pitiable plight. Sun, Moon and Jupiter will keep him on the same level. Mars will keep him straight but not devoid of scandals and evil reputation. Common signs and planets therein denote obscure persons and obscure livelihood—the large class of typists, mill coolies and office staff in every establishment. The cardinal signs bring out the fire in the individual and enable him to hold sway over empires and over vast concourse of people. When all these factors are considered a satisfactory solution as to one's chances in life and the kind of profession one is likely to follow can be ascertained accurately and unerringly.

APPENDIX

The planets, the zodiacal signs and their corresponding symbols.

Sun	☉	Taurus	♉
Moon	☽	Gemini	♊
Neptune	♆	Cancer	♋
Uranus	♅	Leo	♌
Saturn	♄	Virgo	♍
Jupiter	♃	Libra	♎
Mars	♂	Scorpio	♏
Venus	♀	Sagittarius	♐
Mercury	☿	Capricornus	♑
Pars Fortuna	⊕	Aquarius	♒
Aries	♈	Pisces.	♓

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